

Sarah J. Atkinson

The Character Builder

AN EDUCATIONAL JOURNAL FOR EVERYBODY

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NUMBER 1.

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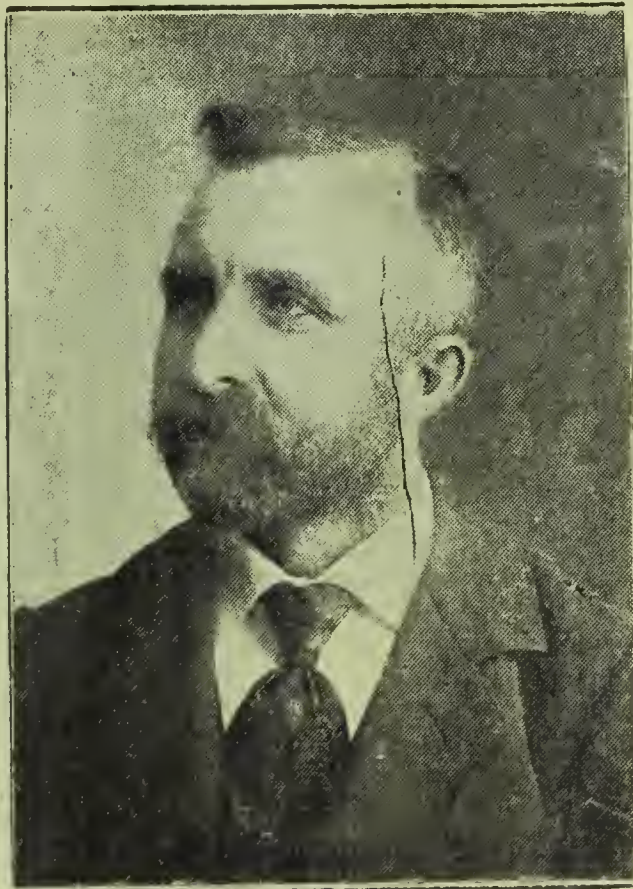
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PROF. Wm. M. STEWART

PRINCIPAL OF THE UTAH NORMAL TRAINING SCHOOL

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B. O. FLOWER: EDITOR

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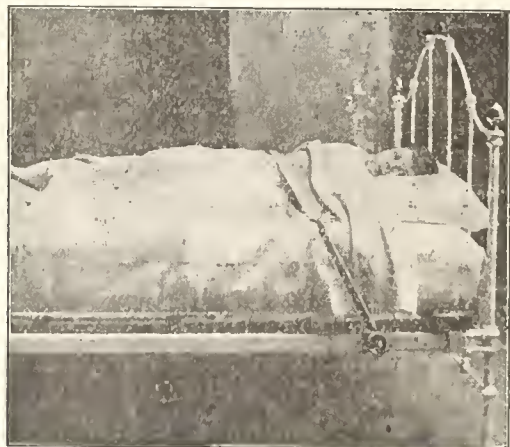
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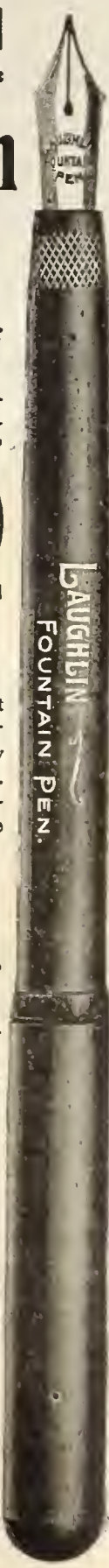
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THE CHARACTER BUILDER

AN EDUCATIONAL JOURNAL FOR EVERYBODY.

VOLUME 18.

JANUARY, 1905.

NUMBER 1.

EDITORIAL.

The Character Builder uses the reformed spelling recommended by the National Educational Association.

RESPECTABLE GAMBLING.

In our present mercenary age many persons who believe they can get something for nothing, permit themselves to be led into schemes that are demoralizing to their character and in most instances cause them a financial loss. Some of these demoralizing schemes have the approval of society and even of Christian organizations. To show that this statement is no exaggeration we give here a few illustrations from the many that might be cited.

A youth recently came to our city with \$50 in his pockets. He found his way to a gambling den and lost all his money. He was severely censured by his friends for this foolish act. But if he had spent his \$50 to bring some young lady into prominence as queen at some Sunday school fair, his act would have won the approval of some of those who condemned him for the less respectable style of gambling. If he had spent his \$50 in a piano raffling contest or in a guessing contest conducted by some respectable (?) newspaper, his foolish act would have been unnoticed, altho the moral results would be much the same as in the less popular effort to get something for nothing.

The fish ponds at children's fairs are a respectable kind of gambling. The boy who pays his nickel hopes to get more than a nickel's worth. Nine-tenths of the articles fished out are worthless; but in order to stimulate these amateur fishermen a valuable article is occasionally put on and causes those who have been disappointed to become jealous of the more

fortunate ones. While writing this our attention is called to another kind of respectable gambling by the following bill:

"Grand weekly drawing of free theatre tickets. Send your children to the theatre at our expense. A numbered coupon given with every cash purchase and a grand drawing every Monday. Every week 30 lucky numbers. Every week 30 free tickets. Good for any matinee performance at the Blank theatre; the most complete and most elegant vaudeville theatre west of Chicago. Strictly moral and refined entertainments only. Mr. Blank, staple and fancy groceries, fruits and vegetables, full line of drugs and patent medicines." This is only a sample of a large number of such bills that are sent out; and some people are simple-minded enough to believe that the merchant or druggist pays for the dodgers and theatre tickets when it is the dear public that foots the bill. The same is true of the trading stamp swindle. An effort is being made by some of the merchants to have a law passed against the use of trading stamps, and a penalty of \$1,000 fine for the violation of the law. Such a law could be easily enforced and we hope it will pass.

There are too many kinds of respectable gambling for the welfare of the public. Some argue that the money received from some of these schemes is used for laudable purposes, but the end does not justify the means. Some professional gamblers are philanthropic and liberal with their money, but that does not justify professional gambling. The public conscience needs awakening. There is too much straining at gnats and swallowing of camels; too much magnifying of petty wrongs and tolerating of these that involve millions and are more serious in their effort upon personal and social welfare. Let every honorable citizen work to abolish these wrongs.

A PROBLEM FOR VACCINATORS.

A very common defense made for vaccination is that some members of families have been vaccinated and others have not, and that those who were vaccinated escaped smallpox while those who were not vaccinated took the disease. This is given as conclusive proof of the value of vaccination. In order to show the fallacy of this conclusion we give here an account of a recent occurrence. Smallpox appeared in a neighborhood. Vaccination was used as a preventive. In one family where some university students were boarding all were vaccinated except one little boy, who was absent at the time. The virus "took," but within a few weeks the students and the vaccinated members of the family "took" the smallpox. The unvaccinated boy was the only one who escaped. We shall be pleased to hear the defenders of vaccination give a logical, scientific explanation of this.

HOSPITAL OR SANITARIUM,—
WHICH?

The new Groves L. D. S. hospital which was recently opened in Salt Lake City, is one of the most modern and best equipped hospitals in the West. Every part of the hospital is arranged on the most modern and convenient plan. But as there are a number of hospitals in our city already, the thought forces itself upon us that a greater service would have been rendered the people of this region if the money spent in building and equipping this new hospital had been given to a modern sanitarium where people suffering of chronic diseases might be cured by means of drugless remedies, such as massage, hydrotherapy or water treatments, rational diet, electricity, Swedish gymnastics, and other similar remedies that are now held in esteem by all schools of practice. Every progressive physician knows that an intelligent effort to prevent disease would result in an improved condition of the public health. It is no less true that if those who are ill, and especially those suffering from chronic diseases, were treated by rational meth-

ods the necessity of surgical operations would be greatly reduced. There are instances when surgical operations are absolutely necessary, but many of the most intelligent physicians of the world are convinced that a more rational practice of medicine will greatly reduce the necessity of surgical operations, and that hygiene and sanitary science will remove the causes of many acute and chronic diseases.

The word hospital always suggests surgical operation, while the word sanitarium suggests an institution where every possible human effort is made to restore the sick to health by means of hygienic remedies and where surgery is used only in extreme cases. These methods have been used in many of the sanitariums thruout the world for more than half a century with excellent results. Thus far the inter-mountain region has not had an institution where these remedies have been applied, but some have gone from here to the sanitariums of the East for treatment.

Drugless methods are not only more effective in curing disease but the patient is taught the causes of diseases and is assisted in removing them so that he reaches normal life with the information necessary to keep him in health and he may thus avoid future attacks. While hospitals are essential when all other means have failed, the greatest need today is a more intelligent procedure in the treatment of diseases before they have reached the stage where surgical operations are necessary. The best sanitariums of our land are providing such remedies and are doing a great work in preventing disease and treating it by means of rational methods. With the numerous hospitals already established in this region, the great need of the present is a good sanitarium.

True religion saves one in both this life and the next, enkindling the spiritual, and the psychic nature giving the loftiest of all earthly joys, and under the rule of science, harmonizing physical conditions.—Dr. E. D. Babbitt.

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2. A second pile of dollar-bills over 52 miles high represents the annual payment for interest and other costs of past wars.

3. To these inconceivably large amounts must be added the earnings of the millions of able-bodied men in army and navy who are withdrawn from productive industries and are supported by taxed peoples.—Our Dumb Animals.

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trained in the science and art of nursing the sick. In order to bring relief to a greater number by the rational measures employed, which are the same as the remedies used in the large sanitariums of the world, some who have received benefit from the treatments, and others who know of their great value to humanity, are uniting with the Doctors Gardner to establish a sanitarium. Altho the institution be made self-supporting, it will be based upon humanitarian principles and will be kept free from sectarian or partisan influences. People of all creeds and parties are invited to join in the work. For the present the headquarters will be 122½ South Main street, where the treatment rooms have been conducted for some time. For particulars, write to Dr. W. L. Gardner, 122½ South Main street, Salt Lake City.

E. D. Babbitt, M. D., LL.D., says: "Children and adults are in dying need of having anatomy, physiology, hygiene, and the laws of mental and physical development taught them, and we need ten times more of it in our schools instead of less. The people should understand that the body is the sacred temple of the spirit and a part of our real selves so long as we live in this world."

The Colorado experiment station is to make the experiment of breeding a strain of horses especially for carriage purposes, from trotting stock. The federal government will oversee the work and furnish the funds for it.

Superintendent Francis S. Brick, Uxbridge, Mass.: When strangers are hooted at on the street, when public buildings are marked and mutilated, when general town property is held in disrespect, when the streets are overrun with young people who know little and care less about the rights and privileges, something is wrong with the educational system of the town.—Journal of Education.

Surely it is of far greater importance how man takes fate than how it really is.—W. von Humboldt.

Jan, 21, 1907

Character Study Department.

EDITED BY W. Y. SCHOFIELD, F. A. I. P.

"I look upon Phrenology as the guide of philosophy, and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."—Horace Mann.

"By universal consent Horace Mann is the educator of the nineteenth century."—E. A. Winslip, Ph. D., editor of the Journal of Education

WILLIAM M. STEWART.

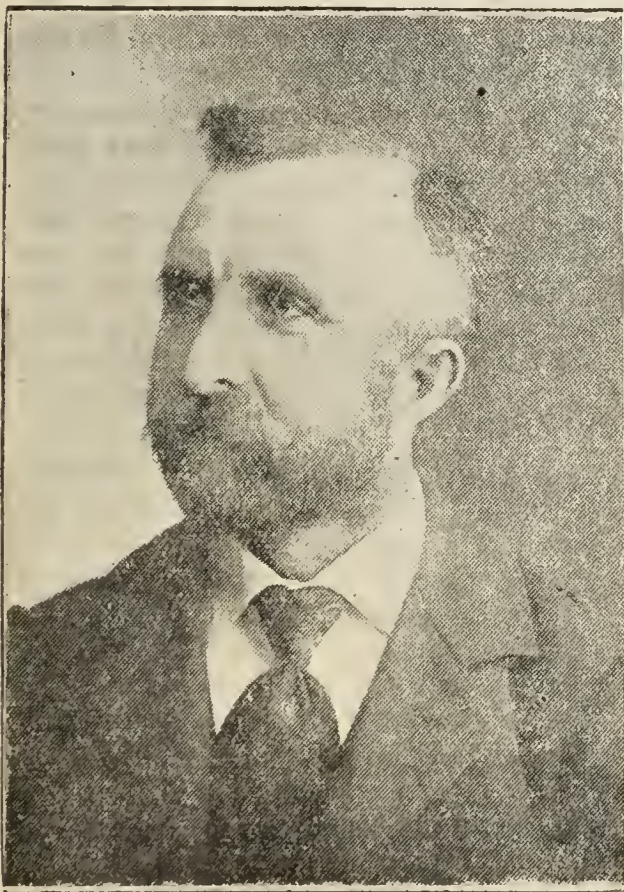
Delineation by N. Y. Schofield.

In Prof. Wm. M. Stewart, whose photograph appears herewith, our readers have another opportunity to become acquainted with and study a leading teacher of the inter-mountain region, whose labors entitle him to be ranked with other prominent educators whose sketches have already appeared in these pages. Temperamentally, however, we note a striking contrast between Supt. Nelson, Dr. Tanner and Pres. Kingsbury, as compared to Prof. Stewart, the latter being conspicuously deficient in the development of the motor organs. It may be profitable to dwell momentarily on this point. We observe that Mr. Stewart has a large brain, the exact circumference measurement being 23 inches, with other measurements correspondingly large, while he weighs only 150 pounds, and is only 5 feet 4 inches tall. These facts, considered in connection with the full cheeks and conspicuous development of the temporal regions of the brain, invariably correspond with a full development of the vital temperament, abundantly demonstrate the predominance of the nervous and nutritive systems; while what is known as the motor temperament, which relates to the bones, ligaments and muscles or the framework of the body, is relatively weak. Those who are acquainted with Prof. Stewart will perhaps have noticed that the gentleman sits high but stands low; in other words, the lower limbs are relatively shorter than the trunk. The shoulders are reasonable broad and all the vital organs are in excellent condition, which is an unfailing sign of the vital temperament, while the cranial measurements, especially the anterior lobes, are equally pronounced in asserting the strength of the mental temperament.

Prof. Stewart has, therefore, a MENTAL VITAL temperament; as a result of which he is genial, warm, and magnetic in disposition; active, energetic and emotional in nature; very susceptible to external conditions and will become enthusiastic in whatever appeals to his tastes or whatever promises to gratify his ambition in the direction of intellectual advancement or social pleasures. He is pre-eminently a student in the sense that he craves knowledge which can be utilized in the practical affairs of life. His acquisitiveness, which is quite strong, will be active in this direction rather than in the acquisition of material wealth. He has excellent reasoning powers, is capable of delving beneath the surface and will appreciate either the philosophical or scientific phase of educational problems. His large benevolence gives him humanitarian impulses, also great sympathy and patience for the weaknesses and failings of others. Thru the faculty of intuition he is enabled to understand the motives that actuate others, will have little difficulty in delineating their characters and can accommodate, himself, his language, ideas, and methods of instruction to the wants and capacities of those under his tuition. He is well fortified with hope and tho subject to moods and seasons of mental depression, he has too much energy to permit the clouds of gloom and melancholy to envelop him for any length of time. His mirthfulness and social nature are certain to assert their power and his countenance will alternately display the light and shadows of April weather; tho as a general rule he is optimistic and prefers to look and to live on the sunny side of life. He is genial and fraternal, a splendid conversationalist, well supplied with ideas and the language to express them; while his executive powers are sufficiently strong to impart the neces-

sary force and vim to enforce whatever he advocates.

Referring to a weakness in Prof. Stewart, we note continuity is somewhat deficient, hence he will be fond of variety, and while, as a result of his very active mentality he has an abundance, almost a surfeit, of elaborate plans and schemes intended for his future guidance and the improvement of others, yet as a result of small continuity these are very likely to become modified or to be wholly abandoned, to make room for more recent thoughts or schemes. He is not lacking



in any of the religious or venerative faculties, having a strong endowment of spirituality imparting faith which, with the other two graces, hope and benevolence or charity, at once lifts his desires, tastes and efforts to a high plane of activity.

The back head cannot be seen on the photograph, but examination proves that Prof. Stewart is not only warm and social in nature, but is extremely affectionate and will display unusual regard and consideration for children.

In concluding this sketch of Prof. Stewart we desire to draw attention not only to the skill and originality, plainly indicated in his development and which has been amply attested by labors already accomplished; but for the benefit of young men who are ambitious to succeed in life we point to the fact that Prof. Stewart has not attained his present position of usefulness in the community without determination and a persistent effort on his part to overcome the obstacles in his path. He is a man who is willing to work for what he expects to receive, and we refer the pose of the head, to the kind but firm set mouth and to the clear, upward glance of the eye as an indication and evidence of that energy, ambition, sympathy and hope that are characteristic of the man and are the source of his success in life.

BIOGRAPHICAL.

Wm. M. Stewart was born at Draper, Salt Lake county, Utah, Sept. 5, 1859. During his boyhood years he attended the public school during the winter months and worked on his father's farm in the summertime. He was one of the first Utah boys who came under the influence and the tuition of Dr. John R. Park, the pioneer educator of this region. Early in life, Prof. Stewart decided to become a teacher and began his work in that profession during his teens. At the age of twenty years he began his studies in the University of Deseret (now the University of Utah). He graduated from several courses and later received the master degree from the university. After graduating, he began teaching in his native town and has been an earnest worker in the cause of education from that time to the present. He served for several terms as County Superintendent of Schools in Salt Lake county, and served for three terms as regent of the University of Utah.

In 1887 Prof. Stewart was elected director of the National Educational Association for Utah and served in that capacity with marked ability. In 1888 he became a member of the faculty of the University of Utah, filling the position

of principal of the Normal Training School and occupying the chair of pedagogy. The enthusiastic and untiring efforts of Prof. Stewart have placed this training school in the front ranks. In 1899 he attended the University of Chicago and pursued work in the educational department. Altho Prof. Stewart has not been especially conspicuous for original research in educational work, he has been unusually active in the work of establishing true principles of education that have been discovered. He has been an earnest worker in behalf of manual training, and has labored to bring the school nearer to actual and normal life. He is one of the most active and enthusiastic educators of this region.

HOW THE REAL MERITS OF EVERY CHILD CAN BE ASCERTAINED.

By Wm. Windsor, LL. B., Ph. D.

The modern fad in school teaching is psychology. Educators are gradually awakening to the necessity of some rational system of mental philosophy which will explain the operations of mind and its development. But modern pedagogy has not progressed sufficiently to more than comprehend the need of this instruction. It has yet to adopt the true philosophy to which phrenology affords the key.

In all previous systems of mental philosophy human beings were always regarded as possessing about the same kinds of sense, but varying in gross amount and in the capacity to express it. Occasionally a blank idiot was found who seemed to contradict this notion, but he was regarded as a mysterious "dispensation of Providence," and passed by as something outside of the domain of education and as not to be considered in any philosophical system applied to so-called rational beings.

Vitosophy, however, has demonstrated that human intelligence is graded in very gentle degrees from the gibbering idiot to the inspired sage, and that the kind of sense differs in different individuals as well as the amount of sense, and that

it is highly important that these differences should be recognized in children at the earliest possible age, and that the best possible development should be secured for each individual according to his special endowment of talent.

In a word, this phrenological system of mental philosophy is the only one which has ever dared to offer specific advice to the individual according to his own case and regardless of others. The teacher who studies any other system of psychology learns a great mass of glittering generalities and comes to the schoolroom the next day to discover that he has not a single pupil to whom he can fit his psychological theories.

When he studies phrenology, however, all this is changed. He learns that there is a specific constitutional difference between the blue-eyed, sharp-featured and delicately-organized pupil and the one who has brown eyes, straight black hair and strong muscles. And he not only learns what that difference is, and how to use it to the best possible advantage of both pupils.

It is a well-known fact that students who obtain the honors in graduating exercises are frequently eclipsed in after years by those who were at the foot of the class on **commencement day**. This has always puzzled educators, who do not know that the pupil who possesses a large endowment of the phrenological organs of language and approbateness is always vivacious and talkative and gets to the front because he can tell all he knows, and sometimes a good deal more. Close beside him sits a thoughtful, executive pupil, who reasons well, thinks deeply, but is often disgusted because he cannot express his thought. His phrenological organ of language is low in development, and he cannot find expression in words for his ideas. In later years the two pupils are brought face to face with grave responsibilities in which their intelligence and powers are tested. Here the pupil with small language finds his opportunity. He is a man of deeds, not of words, and his strong arm expresses the knowledge which his lips could never utter, while the more talkative pupil ex-

hibits a great deficiency of executive ability. In college the boys were graded on their ability to talk. In the world the men are graded on their ability to act.

The teacher who understands phrenology does not grade his pupils in this way. He gives the talkative one full credit for all the knowledge he shows, but puts him to the test of executive ability also, and where it is shown to be deficient he develops this quality as well while the character is formative. A great many boys are practically ruined by high marks in college obtained by superior language. They show such a readiness to explain correctly how everything ought to be done that the teacher never suspects that their executive force is wanting, and consequently they lose this part of their education, and often with a brilliant college record a student wonders, and his friends wonder, why he does not succeed. The fact is that owing to the false system of psychology and under which he was educated his greatest weakness was not discovered and his education has really failed of his object.

The phrenological teacher knows the pupil. A phrenological examination at the hands of a competent expert is worth a dozen years of experiment and observation made without a knowledge of the principles of this science. I have frequently heard parents and teachers exclaim at the close of my professional examinations: "Well, I always knew that that boy had peculiar ways, but I never understood him until the present moment. Now it is all clear." Thus showing that the application of phrenology by an expert cleared up in a few moments mysteries of character which years of close and affectionate observation had failed to unravel.

It is an interesting fact that both teachers and physicians have appropriated large masses of phrenological facts and principles in their daily practice without giving credit for it. There are numerous men of both these professions who never lose an opportunity to decry phrenology, who owe their professional success to their adoption of psychological principles which were first announced by Gall and

Spurzheim. I have never yet met an intelligent teacher or physician who expressed a disbelief in phrenology who would not admit every important principle upon which the science rests after 15 minutes of skillful cross-examination.

The worst grudge these people have against the science is that it exposes their own shortcomings. There is an egotism in human nature which does not like to admit that it can be exposed and understood. In the presence of the skillful phrenologist all the disguises and hypocrisies of life must fall. As long as phrenology is truthfully administered, and as long as it continues to expose the vices, the weaknesses and the foibles of men and women, there will always be those who would fain hide themselves from its scrutiny beneath the fogs and mists of unbelief and ridicule.—*Ye Quaint Magazine.*

SITTING UP STRAIGHT.

To impress on a class of beginners the importance of sitting up straight at their desks, I told them a story of two trees, drawing on the board as I talked:

"One little tree was planted in Farmer Brown's field, while the other was in the next field, which belonged to Farmer Gray. Soon a heavy wind blew the little trees over toward the ground. Farmer Brown put down a stake and tied his tree to it to keep it up straight. Farmer Gray let his grow on bent over. In a few years the first tree was tall and straight, the apples it bore were big and red, the children liked to play under its shade, the birds built their nests in it, and everybody admired the tree.

"The crooked tree gave little shade, its apples were small, the birds would not make their home in it because it was too near the ground, and everybody wondered why Farmer Gray did not cut down his ugly tree. Now, which tree shall we be like?"

Instantly, the little people would straighten up, and for months after, whenever they would get a little careless in their position to simply say, "I like straight trees," would produce the desired effect.—*Popular Educator.*

Educational Notes.

THE UTAH TEACHER'S ASSOCIATION.

Jan. 3, 4, 5 and 6, 1905, one of the best attended sessions in the history of the association was held. The various departments held meetings where educational principles of interest and profit to the teachers engaged in the work of the several departments were discussed.

Dr. Skinner of Chicago was in attendance and delivered several lectures on historical phases of education. A new and most interesting feature of the work was a paper by Frank Driggs, Superintendent of the Utah School for the Deaf, Dumb and Blind, and an exhibition of the work done in the institution which was given by the teachers and students of the school. Another new feature was a discussion of "Education by Correspondence."

The most conspicuous feature of this session of the association is the emphasis which was placed upon physical and moral education. Some excellent papers on those subjects were presented.

The following department meetings were held during the institute: Kindergarten, Primary, Grammar Grade, High School and College, Parents', School Board, Elocution and Physical Education, Superintendents', Music, Arts and Crafts. We hope to secure for publication in the Character Builder, some of the best papers read in these sections and in the general meetings.

The officers who had the responsibility of the work are: A. C. Nelson, president; Elizabeth M. Qualtrough, vice-president; L. E. Eggertsen, second vice-president; W. B. Wilson, secretary; Wm. Bradford, treasurer; J. H. Paul, Maud May Babcock and J. L. Brown, executive committee.

The constitution and by-laws were so modified by the teachers assembled that in the future the secretary-treasurer will be appointed by the president and executive committee, and will receive a small salary for the work.

The following officers were elected for the ensuing year: Byron Cummings of the University of Utah, president; Miss Rosalie Pollock of Salt Lake City, first vice-president; Miss Mary J. Orth of Ogden, second vice-president; J. H. Paul, Maud May Babcock and A. L. Larsen, executive committee.

THE UTAH STATE SCHOOL FOR THE DEAF, THE DUMB AND THE BLIND.

The Utah school for the Deaf was established by an act of the Territorial Legislature in 1884, as a department of the University of Utah. In 1896 it became a separate institution, with a land grant of 100,000 acres and a governing board of five trustees.

The establishment of the school was due to the efforts of Wm. Wood and John Beck, both of Salt Lake, who were the fathers of deaf children.

The first pupil was enrolled on August 26, 1884. Since then 234 deaf children have been admitted and had the benefits offered. Of this number eighteen have completed the course and been awarded diplomas.

When first established, the institution was conducted as a boarding school, expenses of indigent children being met by the respective counties. In 1888 the Territory assumed the expense of maintenance. A building costing \$50,000 was erected on the University square in Salt Lake and was occupied to its present permanent quarters.

The method of instruction employed in the school for the Deaf is what is commonly termed "The Combined system." This system is in vogue in most of the leading State institutions for the Deaf in America. It is a combination of the manual and oral method, and is a system that brings the greatest benefit to the greatest number. Speech and lip reading are considered very important and are taught whenever the measure of success justifies the amount of labor and time expended.

Each child is given a thorough trial under an experienced oral teacher. The men-

tal development and the acquisition of English are, however, considered of greater importance, therefore, whenever a pupil fails to acquire satisfactory speech, the manual method is employed.

In the primary grades, action work forms the basis of all language instruction. As the pupil advances thru the grades he is taught in practically the same way as his more fortunate brother. Speech, the manual alphabet and writing are used simply as tools to further his attainments.

Since 1892 the school has been enlarged by the addition of a new shop and gymnasium building. The old quarters of the shops and gymnasium in the upper story of the annex building have been partitioned off and made into complete and comfortable quarters for the blind. The new building consists of the shops, gymnasium and dressing rooms. In the shops electricity is used in working the machinery; the gymnasium is fitted up with modern and complete apparatus.

The growth and improvement of the school have been steady since its establishment, especially during the past three or four years. The advancement is marked in the school room work, in speech, lip-reading and the acquisition of English. The improvement in the acquisition of English is due to the fact that spelling has been substituted for signs in chapel and in the school room.

Much new apparatus has been added to the school rooms. Each class room has a small library. The general library now contains 2053 volumes, so that the Deaf have every advantage offered by books. The reading room is fitted with paper stands, tables and chairs, and the leading magazines of the day are always to be had.

In the manual training classes splendid progress has been made. The boys studying carpentry now have the advantage of a course in mechanical drawing in connection with their training. The boys in the horticultural class have the advantage of the best instruction and are taught how to mix soils, propagate and care for plants, spray trees and all the other things appertaining to the

trade. In the hospital building the Domestic science classes have made rapid strides during the past few years. The blind girls as well as the deaf are taught to concoct viands fit for kings.

Considerable attention has been given to the lawns, walks, drives, shrubs, flower beds and orchards. Four acres of young trees have recently been set out in the front part of the grounds.

This school compares favorably with any of the State schools for the Deaf in the country, as was proved by the success of the class in charge of Miss Eddy at the World's fair. This class was a surprise to many intelligent teachers of the deaf. They had expected to see Utah favoring the method in use some twenty-five years ago. They found that Utah had been keeping pace with the best of them.

Of the eighteen pupils who have graduated from the Institution, three entered Gallaudet college, one passed the college examinations with high marks but did not avail himself of the higher education thus offered. There is not one among these graduates who is not a self supporting and valuable citizen. Nephi Larsen is foreman of the carpentry department in the Institution; Elmo Kemp who took a two years' course in the New Haven school of gymnastics, is supervisor of boys and teacher of physical culture in the Texas school; John Clark who took the degree of bachelor of science at Gallaudet, is now head of a surveying company doing work for the Government in southern Utah. Elizabeth De Long, graduating at the same time as John Clark, taking the degree of bachelor of arts is a teacher in the manual department of the school. At present the school has one representative at college, Miss Lillian Swift. This young lady graduates in the coming June. She has made for herself a creditable record and bids fair to graduate with all honors.

In the present high class at the school Maggie Clotworthy of Heber, Utah, is studying to take the college examinations and hopes to enter Gallaudet in the fall.

SCHOOL FOR THE BLIND.

In 1892 the State established a school for the blind, but owing to the lack of funds it was not opened until 1896. Up to 1903 the Blind school was conducted as a department of the school for the Deaf. In 1903 it was removed to the annex building where commodious and comfortable quarters had been prepared for it, and became a department in itself, altho governed by the same board and having the same superintendent as the school for the Deaf. The present enrollment is sixteen blind children. The methods of instruction used in this school are those advocated by the foremost educators of the blind. Since they have been moved to their new quarters their improvement is most marked. Two new pianos have just been purchased for them, making four pianos for the school. Typewriting is an innovation this year. They have begun with four new typewriters. Their school rooms have been fitted up with desks in place of the old tables. They are working with the new braille machines instead of the old slate and stylus which took three or four times as long to work. They have a library consisting of 320 volumes in Braille, besides numerous books not in Braille which are read to them.

In the manual training for the blind they are taught hammock weaving, cane seating, knitting, crocheting, domestic science, piano tuning, so that they may as far as possible be self-supporting.

The educational standard and character of the institution are recognized by our sister States, Idaho and Wyoming, also the Territory of Arizona. Children from these localities are sent to the Ogden school yearly to be educated at the expense of the State from which they came.

ELIZABETH DE LONG,

Graduate of the Utah School for the Deaf, 1897.

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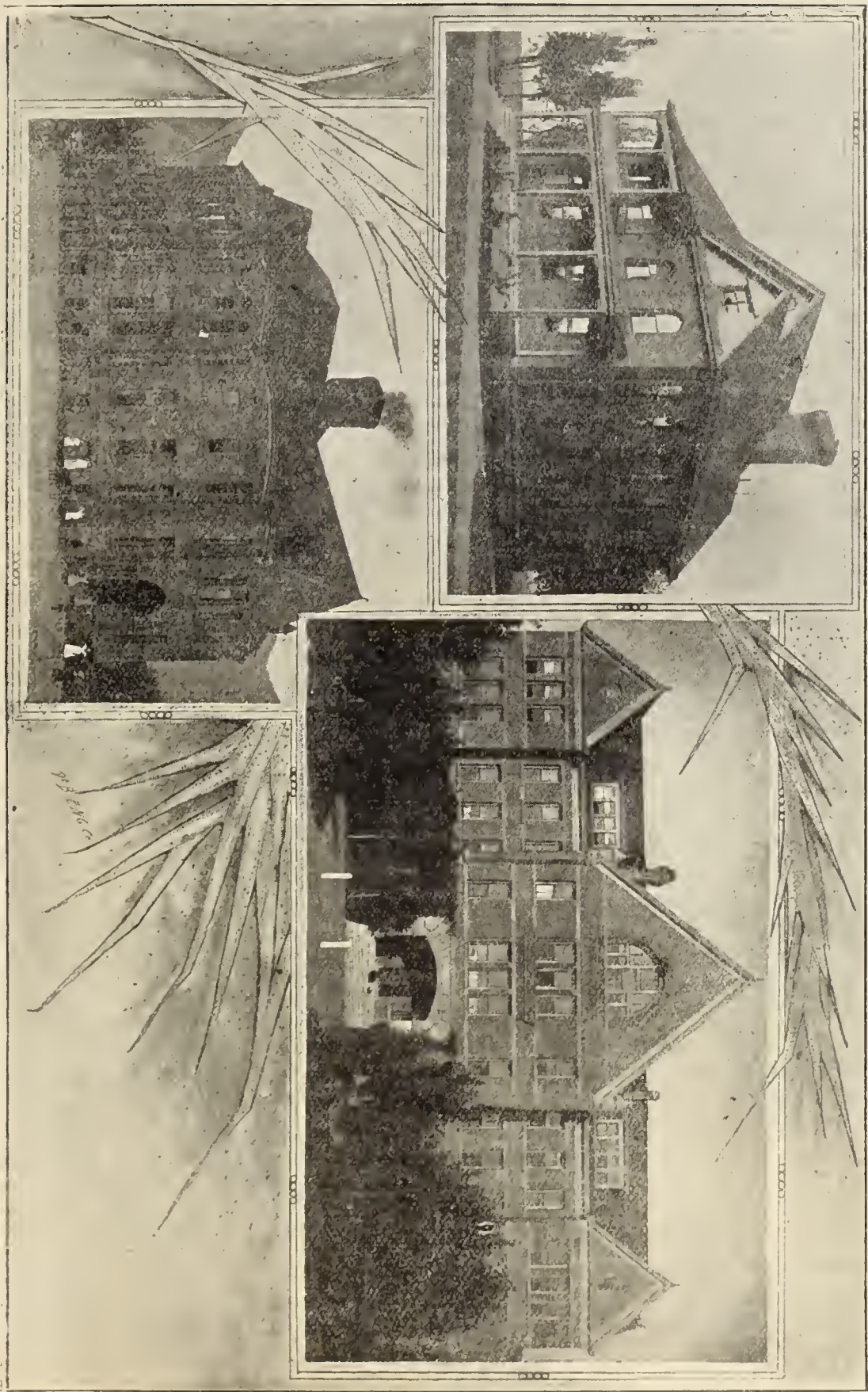
Walter Kerr, Supervisor of Deaf Boys.

Lucille Driggs, Supervisor of Deaf Girls.

Wiley Cragun, Supervisor of Blind Girls.

Observe all the good which is in every man, and let not oversight or partiality cause thee to make light of it.—Richard Baxter.

The way to get a sure, undoubted knowledge of things is to hold that for truth which accords most with charity.—Milton.



Buildings of the Utah School for the Deaf, Dumb and Blind.

WINNING HER DIPLOMA.

Booker Washington's story of Anne Davis, a Tuskegee student, is good to read and remember. Because of some misunderstanding about her studies, the young woman could not graduate. She accepted her own failure without whimpering, and determined to make the most of what she had.

"I have some education, Mr. Washington," she said to him, "and I will go where it will be useful.

Then the people at Tuskegee lost sight of her for awhile. But her deeds did not lag behind her intention and her speech. She went into the "black belt" of Alabama and picked out the most hopeless community she could find. She took the wreck of a log cabin which was occasionally used as a schoolhouse. The men were poverty-stricken and illiterate, and unable to use to advantage what little they had. They mortgaged their crops every year to pay the rents of their hovels.

It was a situation to appal the stoutest heart. But Anna Davis installed herself in the miserable log schoolhouse, and first won the interest and sympathy of the children.

Next she induced all the parents to meet there. She taught them enough arithmetic to know the value of their earnings and to appreciate the folly of their mortgages. She had learned something of the business side of agriculture at Tuskegee, and she taught them that. Then she went from cabin to cabin to teach by example a better way of living.

The result of that single-handed courage was seen by Mr. Washington when he visited the community a year ago. There was a frame schoolhouse on the site of the old log cabin, and all the children were going to school eight months in the year. The crops had increased; the men were out of debt; small, decent frame cottages had taken the place of the tumbled-down shanties, and were owned by the occupants. The people had scraped and saved to put up the frame schoolhouse before they thought of bettering their own homes.

It had been done in four years, and

Mr. Washington asked his old pupil how she had done it all.

"I will tell you how I did it," she said, simply. Then she showed him an account book with the contributions to the school building fund. There were some small cash contributions, but there were more contributions of eggs and chickens to be sold for the school.

Beside this they had a little cotton plantation of their own. The children cleared a piece of land behind the schoolhouse and worked on it every day after school. They raised two bales of cotton a year, and that kept them going.

After telling this story, Mr. Washington said he wanted to add that "Tuskegee had since done what it should have had the wisdom to do before. They gave Anna Davis her diploma."—American Woman.

HUMAN CULTURE SUMMER
SCHOOL.

For ten weeks, beginning June 5, 1905, a summer school devoted to human culture branches, will be held in Salt Lake City. Classes will be conducted in anatomy, physiology, sanitary science, hygiene for boys, hygiene for girls, household economics, dietics and scientific cookery, temperaments, physiognomy, physical measurements, scientific phrenology, psychology, the science of mind applied to teaching, the history of education, heredity, home nursing, accidents and emergencies, invalid cookery, physical education and oratory or expression. Classes will not be organized for fewer than five students, but private instruction may be obtained in any of the branches. Students may devote their entire time to one study, or may pursue two or more if they prefer. Five recitations will be given each week. The tuition for the ten weeks is \$10, for one study; \$15 for two studies, or \$20 for any number of studies that the student can successfully pursue.

For further information, address the Human Culture Co., Salt Lake City.

In the future the Character Builder will be strictly cash in advance.

Moral Education.

NEGLECTED INSTRUCTION.

By Mary S. Whetstone, M. D.
Minneapolis, Minn.

"My people are destroyed for lack of knowledge."

This is as true about our people today as when Hosea divinely declared it about Israel. Those who are laboring for the good of the young are greatly impressed with the fact, that there is a lamentable need of moral training as pertaining to the sexes. To neglect to give it, is defrauding them of that which they have a right to know. Louise Hopkins declares, that "the training and harmonious mastery of the body, evolves the soul power, because the soul presides over every organ, and inspires every activity."

When the child is impressed with the thought that "its body is the temple of the Holy Ghost" it will be easy to teach it to care for, and honor every part of the "House Beautiful."

Do you ask, Where and how shall we begin? Bishop Vincent answers: "Begin in the home, continue in the school and the church."

But is it not a fact that parents, teachers, and ministers, have been almost silent on these subjects?

Some parents and teachers realize the importance of such instruction, but thru a feeling of delicacy, or incompetency, due to custom, or wrong education, they neglect it; or entrust it to some one else. Others hesitate, fearing that knowledge may do their wards more harm than ignorance, so they let them go on, trusting that in some way, they will find out the needed knowledge and come out all right in time. J. T. Miller thinks "All is proper to be expressed if our aim is only high enough."

Hardly a man or woman who spent their childhood days in the lower school only can remember of receiving the slightest instruction in sexology. This study is reserved for the higher schools and colleges, but the majority of men and women do not attend either. The science

of physiology is now taught in schools very accurately and entertainingly. Every part of the body is described and all its functions are explained, except the great system of race propagation. Why not go a step further and inform the child that the most sacred trust which the Creator has given to him is his sexual system; that care should be bestowed to keep this possession as pure and holy as he keeps his mouth, or his eyes; that any derangement or abnormal usage of it will cause pain, sin and shame? Such instruction, I believe, would tend to extinguish morbid curiosity and vicious practices, raise the standard of morals to a higher plane, and bring into being a stronger and more vigorous race.

"The time has come," said Prof. Agassiz, "when scientific truth must cease to be the property of the few—when it must be woven into the common life of the world."

Dr. Elizabeth Blackwell, the first woman physician of this country, wrote: "When the church recognizes that one of its most difficult but glorious duties is to teach men how to carry out religious principles in practical life, it will perceive that the formation of all righteous life is reverence for the noble principles of sex. It is bound to rouse every young man and woman of its congregation to the perception that respect for the principle of sex, with fidelity to purity, is a fundamental condition of religious life. Then will human life begin to shape itself according to the principles of God's truth." Archbishop Ireland, speaking at a social purity congress, said: "Much of social evil comes from the fact that people have been afraid to speak on these subjects. It is high time that we should go forth into highways and byways in the name of the God of virtue and put forth our endeavors in this direction."

In all moral education, more can be accomplished by prevention than by reformation. We also realize that "forewarned is being forearmed."

From the moment the child is placed in the mother's arms she studiously guards it from all that might harm it. When it reaches forth to grasp an object

that might hurt it, she quickly warns baby of that fact. When it starts to school, she cautions it about certain things on the way that it must avoid. A little later when the boy or girl goes into the business world each is advised against adopting certain methods which lead to ruin. But when the child is entering into manhood or womanhood, not a word of instruction is spoken. No explanation is given about the changes incident to that period. Untaught, unwarned, grown children go forth to establish homes of their own, without one word as to the rights and sacred duties they are to assume.

When a man buys a property involving even a few hundred dollars, he asks for a clear title to it; but when his daughter marries, no question is raised as to the sex morality of the man she is about to marry. Boys and young men are engaged in "sowing wild oats" to reap an early harvest of disease and moral degradation. Ignorant and uninformed, taught only in the the school of vice in regard to sex, who can wonder that they have no regard for the sacredness of womanhood, and no idea of the dignity and possibilities of manhood?

It is said that in the houses of prostitution, the girls in scarcely any of them are beyond twenty years of age. At the recent Minnesota Convention of Charities and Corrections, the statement was made that from 33 to 60 per cent. of these girls are from the country, and are almost utterly ignorant and uninstructed as to the sacredness of sex, or that in parting with virtue they are starting on the downward road, which often leads to misery of the deepest form, degradation and most loathsome disease.

The folly of withholding knowledge of sexual science is to no one more apparent than to physicians. Too often they must listen to the cry of anguish and the lament: "Oh! if my mother or some one had only told me, how much suffering and sorrow I might have escaped!"

Yet physicians have hesitated to speak openly against this neglect concerning the instruction of youth. I fear they have allowed the long prevailing prejudice

against such instruction to restrain them.

But they are beginning to respond to the needs of the hour. In the city of Chicago, the men and women physicians met to devote an evening listening to and discussing papers on "Sexual Hygiene." The same have been published in several medical magazines, and later in book form and sent forth on their mission of usefulness. Brave souls have begun to speak on these subjects and to write in some of our secular journals. Literature is being prepared from year to year that is designed to help impart this much needed instruction.

Alas! some having children, entertain the idea that, "if they keep children ignorant, they will likewise be innocent." We heard of a girl, scarcely beyond childhood, whose mother thought thus; but she was obliged to believe otherwise when her girl came to her and informed her that she was about to become a mother. There is a vast difference between purity and prudery. In the latter there is overdelicacy on sexual subjects. It is this treatment of the subject which gives the child the impression that everything pertaining to reproduction of the race is disreputable.

Love of dress is regarded as a frequent cause of a girl's downfall. The fond parents fail to realize that by praising their daughter's pretty garments an inordinate love of dress may be formed, which to gratify, may by and by cause her to yield to the tempter.

Lack of tokens of affection in the home, we believe, to be another cause of a girl's going astray; yearning for these, she is an easy prey for the evil-disposed man, who, knowing her weakness, lavishly simulates them. These she interprets as love, and yields all to him. The women in the land need to take a more decided stand in excluding young men of uncertain character from the society of their daughters.

Many boys and young men are deluded by the idea that unclean talk and insinuations evince superior manliness. To speak slightly of women and the function of parentage is apparently the acme of their ambition. Alas! too often

they learn this of their fathers. It is a practice that needs to be frowned upon, for it is too common. At a carnival supper party, where the songs and stories were impure, Dr. Thomas T. Miner was called upon, and said:

"Gentlemen, I cannot give you a song or a story, but I will offer a toast which I shall drink in water, and you shall drink as you please. The toast is: Our mothers." The shot told; the party quited down from that moment and soon broke up. Next day three of the men called to thank him for the simplicity and courage of his rebuke.

Some one has said: "That man is rich, who laying his hand on his heart, can say, I have treated every man's sister as I would wish my sister to be treated." An educator advises that, "When a sign of anything, low or unclean is noticed in a school," and we are informed that the practice is common, "it is better to meet it face to face, and perhaps to say something very earnestly showing a pained heart, than to let the matter pass by with a bad mark, or simply to ignore it."

Do not delude yourself with the idea that your children are so closely guarded, that their associations are so select that there is no danger.

Facts show that where vice and sin are least suspected they exist. Do not imagine that because your child is silent it knows nothing. We find that children, not much more than babes, are hiding away in their little hearts dark secrets. I read of a lady with her three year old daughter, who called on her pastor's wife, the mother of a four year old son. While the mothers talked, the children went into an adjoining room to play. Great was the mother's astonishment to learn, a few days later, that during the few moments of their absence, the boy had given the girl an object lesson in the relation of the sexes. This boy had received the instruction from an older brother and sister, who had been taught by schoolmates. Eunice Hopkins, an eminent English social purity reformer, writes: "That the worst case of corruption in a boy she ever knew of was begun by a nurse woman and completed by a groom, and was all

carried out under the blind eyes of deeply pious parents."

I know no subject about which the young people have so little correct and pure knowledge as on this subject. The question has been asked: "Why do children now need to know so much more on these subjects than when we were young? I knew nothing about them and I came up unharmed." Times have changed. Children in these days have less manual labor to perform and more mental excitement. Food, books and social habits are all more of a stimulating character. Hence the nerve power is not expended in work. Therefore there is a greater tendency to unrest and passional excitement. Parents do not expect their children to keep nor attain a righteousness they never had described to them; but they do expect them to be pure without teaching them purity, or without pointing out the opposite. In his Epistle to Timothy, Paul twice entreats his son "to flee from youthful lusts."

The child errs more from ignorance than from vice. Knowledge it certainly gains for itself, but alas! too frequently when that knowledge is acquired, an imperfect existence, a battered wreck, a darkly stained soul, are all that are left.

How shall we protect the child? Our first practical step must be to get the youth protected by law from all attempts to lead children into bad habits.

It is important to cultivate a high standard of decency and modesty in the home, among the children as well as adults. This is easy. Children are naturally modest. Purification of one's own thoughts is the first step toward teaching the child purity. Plaguing children about being lovers, etc., should be discontinued. Thus we keep the idea of sex prominent before them. By foolish jesting about love and marriage we are teaching our young people to regard them carelessly and so lower the dignity of love.

A good mother gives the following advice: "Keep up as far as possible the freedom of love incident to childhood between little ones, and from time to time impart instruction in an easy way, incidentally, when some circumstance

prompts, not as if you had some terrible or disagreeable secret to impart."

We are often asked, "At what age should instruction on these topics be given?" That depends upon the symptoms, as we doctors say: "Some children develop in intelligence and in moral sense much earlier than others. The faithful parent and teacher knows best when knowledge will be well used. May she be wise in her time."

Parents, keep your children as much as possible under your own eyes. Those who commit their children to the constant care and companionship of servants, or allow them to select their own associates on the streets, are lacking in proper conception of parental duty. Children should be taught from infancy to regard their parents as their best, most loving sympathizing friends, so they will go to them first in any perplexity and doubt, any trouble, or any injury. Parents, be very careful that you do not fail them when they do come.

Some children not thus taught will seek someone outside of the home to confide in. Very often a kindly disposed teacher receives their confidence.

Be guided by circumstances as to how you frame your answers when children ask you "How and whence came I?" But as you value their love and well-being, let your answer contain nothing but the truth. No one can answer these questions so well as the mother. A clergyman once said to Dr. Mary Wood Allen:

"I went to my mother in childhood with an honest question about myself, and she told me what I afterwards learned was a deliberate falsehood, and I never again went to her for information, but I obtained it from sources and in ways that would have grieved her gentle heart. She might have saved me from this stain, but she lost her opportunity."

Another eminent clergyman stated: "That whatever his mother told him on matters of delicacy, always seemed chaste, but that there were many subjects that he could never separate from low associates with whom the knowledge was first obtained."

Mrs. Allen thinks "that the result of

imparting such knowledge wisely to children instead of doing harm as is generally feared, will inspire the child with deeper love and devotion for its mother." An excellent woman who had brought up one of the loveliest families, said that "after telling her little son how and whence he came, he twined his arms about her neck and cried, "Oh! mamma, how good children ought to be to mothers! I will be so good to you."

This mother said, "that he was now of age and from that day to this, there has been the most confiding companionship between us, and his tenderness and reverence toward me has been never failing." I read of another child when informed where she dwelt, her eyes filled with tears and she threw herself into her mother's arms and said, "Oh, mamma, I am so glad that you have told me! I shall always love you for it." When a playmate tried to talk with her on the subject, she silenced her by saying, "my mamma has told me all about it and I do not wish to talk about it with any one else." I have heard mothers relate similar experiences, and all testified that their children would not allow playmates to talk to them on those subjects.

Henry W. Beecher paid the following beautiful tribute to such mothers: "Do not read to me of the campaign of Caesar; tell me nothing about Napoleon's wonderful exploits. Nothing can compare in beauty and grandeur, admirableness and divinity itself, to the silent work of faithful women bringing up their children to honor, virtue and piety." Do not let your household cares or social pleasures take up your time, so that you cannot give a portion to your children. It is only a little while that they will gather around your knee. "The years of childhood will be gone before you know it, and with them the opportunity for character building, which is to send them out into the world such men and women, so that the world will have been better for their having lived in it."

As thought and necessity suggest, I trust that all having the care and training of youth will no longer refrain from imparting knowledge on sexual science.

We must not presume that they have previously been taught by parents, for we have learned that many parents neglect or are incompetent to instruct them. We should sow seeds of "knowledge that maketh wise," as opportunities are presented. Realizing this, Louise Hopkins said: "Oh, if we could all feel free to work for character, not covertly, not incidentally, but openly, explicitly, steadily, inspirationally and confidentially, as well as wisely, taking it to be the one permeating and superior purpose of child training and development, we must enter at every open door."—Dietetic and Hygienic Gazette.

AMERICAN NEWSPAPERS. Your papers are immense. Their size is appalling. They have many valuable features, but from our point of view they lack seriousness. I could speak of the better points of the newspaper in this country, but perhaps you would rather have my impressions as to the faults. The first of these is a degree of childishness in the treatment of news. Columns and columns of telegrams are printed from the war in Manchuria. These tell but little to the ordinary reader. If they were supplemented or expressed by clear analytical essays by the editor, it would, I think, be better. I fancy our European style of giving a journal weight by clear, forcible infusion of editorial opinion would be considered old-fashioned here, though—Interview with Editor of Copenhagen Dannebrog.

One of the most successful woman's clubs is based on the absolute rule that at no gathering of the members shall there be permitted any conversation or discussion of what the club calls "the three feminine D's": Dress, Disease and Domesticity. The rule has been so rigidly adhered to that even unconscious violations are now exceedingly rare. It would, indeed, be a blessing if the rule to the extent of absolutely tabooing the discussion of the second D might be followed in all our homes. Whether we choose to agree or disagree with all the rest of the belief

held by Christian Scientists, that is one aspect of the question which admits of no argument. There is by far too much needless discussion of our ills and ails—in public and at our home tables. Some persons seem to find a strange relish in this discussion of their most petty ails. The simplest cold is an immediate signal for an analysis of the trouble, symptom by symptom, until a spirit of impatience, and almost rebellion, is oftentimes born where there should be a feeling of sympathy. It is not fair, however, to attribute this habit solely to women. A woman has the faculty of, at least, bearing a headache without a murmur. But preserve us from a man with a headache!—Editor Ladies Home Journal.

MUNICIPAL BREAD. They have a municipal bakery at Palermo, Sicily. The city has set aside \$30,000 for a large mill and bakery, and produces some 44,000 pounds of bread daily. Before the establishment of this bakery a private establishment had a monopoly on the bread trade and the prices were inflated until there was suffering among the poorer classes. The municipal bakery has caused a reduction of prices and preparations are being made for the erection of a flour mill capable of handling 300 tons of grain daily.

THE AMERICAN CIRCUS.

W. R. Andrews, of Grand Rapids, Mich., at a recent toast, got off the following appeal to the Filipinos:

"You Filipinos don't know what you are missing by not wanting to become citizens of this grand country of ours. There isn't any thing like it under the sun. You ought to send a delegation over to see us—the land of the free—land of fine churches and 40,060 licensed saloons; bibles, forts and guns, houses of prostitution; millionaires and paupers; theologians and thieves; liberists and liars; politicians and poverty; Christians and chain gangs; schools and scalawags; trusts and tramps; money and misery; homes and hunger; virtue and vice; a land where you can get a good bible for

fifteen cents and a bad drink of whiskey for five cents; where some men make sausage out of their wives, and some want to eat them raw; where we make bologna out of dogs, canned beef out of horses and sick cows, and corpses out of the people who eat it; where we put a man in jail for not having the means of support and on the rock pile for asking for a job of work; where we license bawdy houses and fine men for preaching Christ on the street corners; where we have a congress of 400 men who make laws, and a Supreme court of nine men who set them aside; where good whiskey makes bad men and bad men make good whiskey; where newspapers are paid for suppressing the truth and made rich for teaching a lie; where professors draw their convictions from the same place they do their salaries; where preachers are paid \$25,000 a year to dodge the devil and tickle the ears of the wealthy; where business consists of getting hold of property in any way that won't land you in the penitentiary; where trusts 'hold up' and poverty 'hold down;' where men vote for what they do not want for fear they won't get what they do want by voting for it; where 'niggers' can vote and women can't; where a girl who goes wrong is made an outcast and her male partner flourishes as a gentleman; where women wear false hair and men 'dock' their horses' tails; where the political wire-puller has displaced the patriotic statesman; where men vote for a thing one day and cuss it 364 days; where we have prayers on the floor of our National Capitol and whiskey in the cellar; where we spend \$500 to bury a statesman who is rich and \$10 to put away a working man who is poor; where to be virtuous is to be lonesome and to be honest is to be a crank; where we sit on the safety-valve of energy and pull wide open the throttle of conscience; where gold is substance—the one thing sought for; where we pay \$15,000 for a dog and fifteen cents a dozen to a poor woman for making shirts; where we teach the 'untutored' Indian eternal life from the bible and kill him off with bad whiskey; where we put a man in jail for stealing a loaf of bread and in

congress for stealing a railroad; where the checkbook talks, sin walks in broad daylight, justice is asleep, crime runs amuck, corruption permeates our whole social and political fabric, and the devil laughs from every street corner. Come to us, Fillies! We've got the greatest aggregation of good things and bad things, hot things and cold things, all sizes, varieties and colors, ever exhibited under one tent."

NEW YEAR'S DAY.

New Year's day is "swear off" day,
And O, that some would do it.
'Twould be so fine, O brother mine,
And we would never rue it.
If Standard Oil would give up spoil
And Steel would drop its grafting,
We'd shout with glee from sea to sea,
And burst our buttons laughing.

If Baer would swear to treat us fair
And not with greed pursue us;
If trusts in wheat and sugar sweet
Would both on longer do us;
If all would say that from this day
'Twould be their chief endeavor
To treat us white, we'd all delight
And give them praise forever.

If trust in shoes would now refuse
To squeeze us on the prices;
If trust in meat should now repeat
"We'll ask but decent prices."
If these would swear to treat us square
Thru Nineteen-five, and after
We'll all rejoice in loudest voice
Until we shook each rafter.

If trusts today would each one say,
"We'll gouge you folk no longer,
For be it known our love has grown
Each passing day much stronger,"
I here repeat if these words greet
Our ears this New Year weather,
We'd all arise in great surprise,
And then drop dead together.

—The Commoner.

The persistent recital of crime by the newspapers begets crime to an extent that no man can compute.—The Whim.

Home Making.

HOMEMAKERS.

Between the years of eight and eighteen, along with the rapid physical development, which is draining her strength, a girl is supposed to attain to proficiency in mathematics, one or two languages, history, one or more of the sciences, literature, and rhetoric, not counting the rudiments of spelling, reading, grammar, and geography.

She must be accomplished, too, as well as educated, and her home training must not be neglected. It is not much wonder that a large percentage of girls educated after this method break down in health, and that a still larger proportion finish their schooling without having a clear comprehension of any single branch of study, and with a mere confused smattering of learning.

The brothers of these same girls are given from four to six years longer at school, and at each of these mature years is worth two of early youth, as far as mental grasp is concerned. Nor is his time dissipated upon acquiring accomplishments. And yet women have always been branded with the accusation of being superficial as to their intellectual acquirements.

Again, a man is educated for his life's work. As soon as possible his career is decided upon and all his energies are bent in that direction, while most girls are trained with a special view to their social success.

The inadequate and crowded years devoted to the education of girls are frequently perverted to fitting them for the brief period of their "young lady" life, and the long, trying, useful years which are to follow after they have assumed the solemn duties of wife and mother are not anticipated or provided for by the training of their youth. No attempt should be made to force a girl into any particular groove unless she has decided talent, and so ardent a devotion for it as to be capable of and determined upon attaining to something higher than mediocrity. If she has the nec-

essary time, talent, and energy, a specialty gives her independence, resources, and opportunities, and is worth the arduous work necessary.

It matters little whether or not the mothers of the world can play on musical instruments, paint pictures, or embroider "centrepieces," but a great deal depends upon their being instructed in physiology and hygiene, in chemistry, in practical house-keeping, in the rudiments of familiar science, and in the simpler details of business.

The noblest destiny to which women are called is that of homemakers, and the highest duties which Providence assigns to her cluster around the holy office of motherhood. It is absurd and wrong to ignore this, their highest and most natural destiny, in educating our girls.

Let us, then, instruct our girls in physiology, that they may understand the structure and the demands of their own bodies and the bodies of those committed to their care.

Let us teach them hygiene, that pure air within and without our homes may purify our blood, clarify our brains, lengthen our lives, and increase our usefulness.

Let us teach them chemistry, that when it becomes their important duty to provide food for a household, nourishment to the muscle and brain which helps to run life's machinery and to shape human destiny, they will know enough of the properties of foodstuffs to serve only wholesome, well-prepared food, specially suited to those bodies which are to be nourished by it.

Let us teach them, also, something of the sciences that they may comprehend the properties and laws of heat and cold, of light, air, and water, and enough of business to enable them to use a day-book, and to understand that an income of 200 pounds will not keep up a 400 pound establishment.

Such a course of education for our girls might result in fewer pianos and guitars, fewer pictures on our walls, and fewer embroidered linens on our tables. But there would also be fewer wrecks of womanhood strewn along life's path-

way, fewer cross, dyspeptic, harassed men in the world, fewer delicate, diseased children to add to life's inherited curse of suffering, fewer clubs where men seek relief from ill-conducted homes, and fewer boarding houses to which women carry their families in order to shirk solemn duties for which they find themselves unfit.

And there would be more happy homes, more contented men, more congenial marriages, more security in the present, and more hope in the future.—London Heath.

ATMOSPHERE IN THE HOME.

This is not to be a treatise on the weather. Conversations, however, usually begin with the weather for the important reason that atmospheric conditions explain so largely why we feel as we do. When the air is dead, we are lifeless. When it is over-charged with ozone, we are hilarious. When it blows madly along, filled with dust, we grow stubborn and pugnacious. When it is overloaded with spice and rich perfume, we grow indolent. When it is quivering with heat, we become morose. When it overflows with electricity, we are alarmed. It is not every day that the weather is exactly suited to our need and gives us just the precise stimulus necessary. We get things done for the most part in spite of the weather.

There are subtle spiritual as well as physical forces which create an atmosphere. Personality is something like the newly discovered element of radium, ever giving forth strangely effective influences and yet apparently losing nothing in the giving. It is a serious matter to be brought under the power of these influences, for no one knows just how far-reaching their effect will be, or even whether it will be for good or evil. Every child is thrust into the thick of the conflict of personal influences. They become his breath of life as much as the air; and he will be changed as they change.

His spirit will be strong or will languish, will strive bravely or yield in fear, will be glad or sad, according to the at-

mospheric pressure under which he lives.

What if all parents could remember that it is not what they say or do, but what they are as persons, that moulds their children! What if the motto deliberately chosen by all parents should be, "For their sakes I sanctify myself!" It would work a marvellous strengthening of the moral fibre of their children. But since parents will so often deliberately continue to be weaklings, even while exhorting their children to be strong, the world will continue to be peopled largely with men and women who have never developed as they ought because the atmosphere for their childhood was enervating or noxious, and they have never rejoiced in the opportunity to fill their lungs with pure air.

How shall a child learn what honor is, for example? Certainly not by abstract definitions nor by a mere command to be honorable. If his father is deficient in chivalry toward the mother in the home, or reveals a low standard of principle in his business dealings, or resorts to excuses to cover his shirking of duty, the son will never discover in him the soul of honor.

Truth must be lived to be understood. Children are conscious of the living truth, but are never attracted by an imitation. It is a sad moment in a child's life when he begins to dissemble because his elders do. It is infinitely sadder to see parents mistaking a child's dissembling for cleverness. Parents who promise and threaten, but never perform either promise or threat, are soon confronted with children who are never as good or as bad as their word.

Genuineness in character reveals itself thru truthful expression. The habit of truth-telling and truth-acting, even tho deliberately imposed upon a child by his parents, will go far to preserve the genuineness of character with which his Creator first sent him into the world.

There is an atmosphere of love and kindness in some homes which is felt by the whole community. Children who breathe such air grow strong in it, and soon contribute to create it. Parents whose kindness is never lax and whose

love is ever just impart a vitality to their children which conquers many later ills. But unkind and unloving parents are never successful in leading their children into the pathway of peace.

It is equally true, that, if there is to be a religious life, there must be an atmosphere of true religion in which such life may thrive. So many have thought that children could learn to be religious from a book. But not even the greatest of all religious books is effective as an influence for good until it has been interpreted in terms of religious persons.

There is a shallow pretense at religion, which is no less a pretense because it wears a serious countenance. It is the common formality of churchgoing and Bible study. These are much more easily made habits than real religion, which, according to St. James, consists chiefly in visiting the fatherless and widow and keeping one's self unspotted from the world. When a child suspects that his father goes to church only because he is afraid not to, and that his mother insists on his attending the Sunday school only to put upon some one else the responsibility of his religious training, he certainly will not derive from them any yearning desire for the growth of his religious nature.

Still worse is the influence of that indifference to the serious things of life shown by so many parents whose Sundays are their weakest and most useless days, because they are unconscious of their meaning, and whose whole conversation is vapid and unstimulating, because they have voluntarily relinquished all efforts to think below the surface of their daily lives. It is not surprising that children who have been taken from such homes and brought into contact with the strength and earnestness of faith and high resolve can never again live in the home atmosphere, now become to them stale and unprofitable.

Many may look back with longing when they think of the deficiency of the atmosphere they breathed as children. It is the more important for them to see to it that they are creating that better atmosphere for their own children. Those

who owe much to this early breath of life (and there are many such) may well be grateful. Their gratitude will itself become an atmosphere carrying blessing to all who breathe it.—How to Live.

HAPPINESS MAKES HAPPINESS.

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:

"You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word, or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."—Selected.

Practical jokes are always dangerous, and it is well to keep out of them altogether. At Riverside, N. J., the other night Frank Reineche thought he would scarce his father by jumping out of some bushes at him. His father, in the darkness, thought he was being waylaid, and dealt his son a deathblow with his knife. Now the old man is almost insane from grief.

"A soft answer does more than a conquering army can do; it turn away wrath. Try it and keep trying on everybody. Even a dog knows the sweetness of a gentle voice and wags his thanks. Some men are like great boulders under a sledge hammer. The first blow appears: wasted energy. But blow upon blow, soft answer upon soft answer, will bring the hardest heart to terms. It turneth away wrath. That is the business of a soft answer. Try it for yourself. It will make your own sunshine."

Love asks for nothing save the right to give.—Annie Besant.

Drugless Medicine.

APPENDICITIS: SOME OF THE LITTLE-RECOGNIZED CAUSES OF THE DISEASE, AND SIMPLE METHODS OF PREVENTION AND CURE.

By J. H. Kellogg, M. D.

The increasing prevalence and fatality of this disease in recent times is a matter which has attracted public attention as well as the attention of medical men; hence it is a question of public interest. The name of this disease and its gravity were very forcibly brought to the notice of the whole civilized world by the postponement of the coronation of the King of England, necessitated by an attack of appendicitis, which compelled His Majesty to undergo an operation two days before the date appointed for the coronation formalities, for which the most prodigious preparations had been made, involving the gathering of scores of warships of all nations, princes, rulers, and governmental representatives from all parts of the world, and most elaborate preparations, on a scale of magnificence such as was, perhaps, never equaled in the history of the world.

The surgeons who operated upon King Edward did not remove the appendix, but only made an opening to drain the abscess which had formed as the result of the disease. They informed the King that it would be necessary to perform another operation upon him for removal of the diseased member when he had sufficiently recovered to make it prudent for such an operation to be performed. The King, however, decided that he had had enough of operations, and after a diligent study of the disease and its causes, he made a decided change in his habits of life. As a result, he has steadily improved in health, and has not found it necessary to submit to another operation, not having once suffered from an attack of appendicitis during the past two years. He does not expect to have another at-

tack, and has dismissed all idea of a surgical operation.

At least nine out of ten of those who suffer from appendicitis, including a large number of those who undergo operations for this disease, might be saved the suffering they endure and the great peril of life involved in an acute attack of this disease, by a simple correction of their habits of life. What change of habits is required by the ordinary individual is one of the questions which it is the purpose of this paper to discuss.

It is true of appendicitis, as of most other maladies, that the best opportunity for successful treatment is afforded before the disease begins. Every person who becomes sick is not well before he gets sick; that is, there are conditions of the body which favor the taking on of the special form of illness which asserts itself. Disease, like every other enemy, makes its attack in the weakest spot. A besieging army would not be so unwise as to attack a strong tower when the city gate was wide open; or, at least, if the attack were made simultaneously upon the whole circumference of the citadel, the successful entrance would be made thru an open gate, or thru some gap in the wall, if such existed. So it is with the enemies which assail the citadel of life. Those parts which are in full health are strong enough to resist the attacks of germs and nearly all other enemies of life.

Appendicitis is a germ disease, but it is entirely powerless to attack any one who has not been prepared for the assault by a weakening of the part of the body in which this malady has its seat.

THE APPENDIX.

The appendix is a small pouch about the diameter of the little finger of a lady's glove, and two to six inches in length, and is attached to the lower end of the colon, the dilated portion known as the cecum. The small intestine joins the cecum at a point a little above the appendix. It is thus to be seen that the appendix is a little pouch placed at the bottom of a bowl-shaped cavity, into which is poured the residue of the substances taken into the stomach, a portion of which

has been digested and absorbed while passing thru the small intestine. One might easily conclude from this fact that the appendix would readily become filled with seeds of raspberries, strawberries, currants, and other seedy fruits, with cherry pits which are sometimes swallowed, and with other small indigestible portions of food; but this is not the case. The mouth of the appendix is carefully guarded by an arrangement which allows exit from the pouch, but permits nothing to enter it. The examination of the appendix of thousands of cases has shown that as long as it remains in a state of health—that is, as long as it is not the subject of inflammation or catarrhal disease—it contains nothing but mucus. Cherry pits, seeds, and concretions are never found in it except when it is in a state of disease, and even then the presence of these foreign substances is comparatively rare. The diseased appendix very seldom contains anything else than mucus, serum, blood, or pus, except, of course, the multitudes of microscopic germs.

WHAT IS THE USE OF THE APPENDIX?

Dr. Andrews, an eminent Chicago surgeon, pointed out somewhat recently the fact that the appendix performs a highly important function. Dr. Andrews has shown that the appendix is really a glandular structure, and that it forms and pours out in great quantities into the colon a glairy mucus which serves to protect the mucous membrane, not only by its lubricating properties, which facilitate the passage of the food substances along the intestine, thus preventing impaction in the colon, but also by protecting the mucous membrane from erosion thru the action of the indigestible food residues which for many hours a day are pouring from the small intestine and falling upon this circumscribed area of tissue.

The appendix may have other functions, the nature of which is not yet understood. To pronounce it a useless organ, a vestige or a relic of some bygone age, is simply a confession of ignorance.

THE CAUSE OF APPENDICITIS.

It is evident from the above that the portion of the bowel to which the appendix is attached is more exposed than almost any other to injury from irritating and unwholesome substances which may be taken in with the food. A simple experiment will enable one to appreciate this. If very hot water is poured continuously for a few seconds upon a small surface, as, for example, the back of the hand, great pain will be experienced; but if the surface upon which the water is falling is constantly changed by a continual movement of the limb, no pain may be felt, and no injury will be done, even tho the water may be hot enough to blister if allowed to fall uninterruptedly upon the same surface. The exact portion of the bowel to which the appendix is attached receives a constant stream of matters from the small intestine; hence, whatever irritating or otherwise injurious property may be possessed by the intestinal contents, will be more intensely manifested at this point than at any other. If the chylous contents of the intestine contain a large amount of foreign substances, almost every single particle will be brought in contact with the mouth of the appendix. If the chyle contains mustard, pepper, various spices, fragments of pickles, horseradish, and chilli sauce, such hot and irritating substances as Worcestershire sauce, curry, and other substances capable of producing a blister upon the skin or of irritating sensitive surfaces, these substances will produce irritation about the mouth of the appendix. The basin-like lower end of the colon acts, in fact, as a sort of catch-all for coarse particles and all indigestible, irritating fragments of the food, thus in a special manner tending to produce inflammation in this portion of the bowel.

Another point at which a similar deposit occurs is the sigmoid flexure of the colon, located just above the rectum, and also the rectum, the lower end of the colon. Ulceration of the rectum, hemorrhoids, chronic irritation, fissures, and catarrh of the entire colon, manifested by the presence of mucus in the fecal dis-

charges, are common results of the action of the irritants referred to; but the cecum, or first part of the colon to which the appendix is attached, is, more than all other portions of the colon, subject to chronic irritation and inflammation, for the reasons above pointed out.

Another cause of irritation of the colon, and especially that portion of the colon to which the appendix is attached, is the use of laxatives, mineral waters, and purgatives of all kinds, especially the frequent use of calomel, blue mass, and other mercurial laxatives. It has been suggested, with a reasonable show of probability, that particles of calomel or blue mass, lodging in the lower end of the colon, about the mouth of the appendix, may be converted, thru the action of common salt, into corrosive sublimate, an extremely irritating substance, which may readily poison the tissues so as to make them incapable of defending themselves against the action of the germs which are always swarming in the contents of the colon. It will readily appear that the different causes above mentioned, to which might be added the large use of flesh food, fish, oysters, the hasty eating of coarse vegetable substances, including unripe fruit, hastily swallowed hard fruits, as cherries, and various other dietetic digressions, may easily become the cause of appendicitis. The excessive use of flesh foods, and particularly of fish, shellfish, and cheese, leads to appendicitis by encouraging the growth of germs in the colon. On a diet of fruit, or fruits and nuts, or of fruits, grains, and milk, or a pure milk diet, few germs are found in the colon; while on a diet of cheese or meats, and especially when fish and shellfish are freely used, germs are present in enormous quantities, their growth being encouraged by the presence in the colon of portions of undigested flesh, in which the growth of germs is readily enhanced by the warmth of the body, and other favorable conditions afforded in the colon.

All alcoholic liquors, whisky, gin, brandy, wine, and beer, are powerful agencies for producing that weakened condition of the alimentary canal which

predisposes to appendicitis. The use of tea and coffee tends in the same direction, by interfering with the stomach digestion, and thus disturbing the whole alimentary canal. The use of tobacco lowers the general vital resistance to a remarkable degree, and thus predisposes to appendicitis as well as other internal inflammations.

It is thus very evident that the portion of the intestine to which the appendix is attached is, perhaps, more liable to congestion, inflammation, and catarrh than any other portion of the alimentary canal. The parts are first irritated from the various causes named, thus being brought into the condition of wounded or paralyzed soldiers.

Probably appendicitis really begins in the colon, at least in the great majority of cases. If one, then, does not desire to suffer from appendicitis, he has only to regulate his diet in harmony with natural and sensible rules. He must avoid overeating, too frequent eating—three times a day is certainly sufficient, and many do better with two full meals a day, taking, perhaps, a little fruit at night instead of anything more hearty; he will take great care to avoid entirely the use of irritating foods, fried foods, rich sauces, which render the food indigestible, pickled olives, pickled walnuts, cucumbers, and other indigestibles, together with spices and all irritating condiments. He will feed himself in a rational way, for it is evident that appendicitis really begins at the table. Regularity of the bowels should be maintained by the free use of fruits, whole-meal bread, and nuts at mealtime, taking pains that the nuts are thoroly masticated before swallowing, so that they may not become a source of irritation. The habitual use of all kinds of nostrums must be avoided, and drugs of every sort which are commended for the cure of constipation; for however useful a drug may be, at times, as a means of temporarily exciting intestinal activity, the habitual use of drugs, whether under their natural form or under the guise of mineral waters, is highly injurious, certainly aggravating the very

condition which they are expected to relieve.

THE PROPER TREATMENT OF APPENDICITIS.

Experience has shown that about ninety-five per cent of all cases of appendicitis can be cured by proper treatment without surgical intervention; but surgery is undoubtedly required in a certain proportion of cases, and hence a competent surgeon should be called in every case, so that any indication for surgical interference may be recognized at the proper moment. But there are certain things which may be done by any intelligent person which are of great service in combating the fatal tendency of this disease, and which are capable of effecting a cure in the majority of cases. These measures are essentially the following:—

1. Absolute rest in bed at the occurrence of the first symptoms of the disease. These symptoms, in a mild case, may be nothing more than pain just above the right groin, accompanied by a chill and fever. In a chronic case the chill may be absent. In a very acute case the pain will be most severe, and vomiting will also be present. As the case advances, the symptoms become more serious as the inflammation extends to the neighboring tissues.

Swelling may appear in the right and lower abdominal region, with great tenderness. There may be symptoms of intestinal obstruction, peritonitis, and grave collapse, and finally discharge of pus thru the bowels or even externally; but prompt action should be taken before the appearance of the symptoms named. If a surgeon is in attendance, radical measures will be employed before the most serious symptoms mentioned have had time to develop. Rest in bed prevents aggravation of the symptoms, and affords opportunity for the operation of natural processes of healing, which are active in every case of disease; for the body heals rather than the physician or the remedies applied.

2. All solid food should be withheld until the vomiting has long ceased, the patient's temperature returned to normal,

and the pain greatly subsided. No food should ever be given until the bowels have moved. The patient may fast two or three days, and even a longer period, without detriment. Water may be swallowed as freely as necessary to allay thirst, but no food of any kind should be taken, not even liquid food, fruit juices, or anything whatever except water. It is especially necessary to avoid milk and meat and all other food substances which can readily undergo decomposition. When all the active symptoms have disappeared, the patient may be allowed to take a little rice with a dressing of fruit juice, granola, granose, rice flakes, malted nuts, or sweet fruit juice. Fruit soup, a common article of food among the Germans, is also excellent. Cane-sugar, acids, tea and coffee, and all irritating foods and coarse vegetables should be avoided.

3. The bowels should be thoroly emptied by a large, hot enema, temperature 100 degrees to 105 degrees. A little soap may be added to the enema to encourage the movement of the bowels. Half a pint of pan-peptogen diluted with an equal quantity of warm water may be used instead. This is an excellent means of moving the bowels when other measures fail.

4. A large fomentation should be applied for fifteen or twenty minutes every two hours. The fomentation consists of a large flannel cloth—half a woolen sheet is about the right size—folded lengthwise, and the central portion dipped in very hot water, and quickly wrung out by twisting the ends. This should be applied to the body in such a way as to cover the lower abdomen, extending around the right side as far as the spine. The dry ends should be so disposed as to cover well the moistened portion, so as to retain the heat. It is a good plan to put a dry flannel over the skin before applying the fomentation, as a precaution against burning the skin, while also permitting the application of a fomentation at a higher temperature, thus maintaining the effect for a longer time. When the fomentation is removed, at the end of twenty minutes, or a little longer if necessary to relieve the pain, a heating

compress should be applied. This is easily managed in the following way: Take a small towel, and wring as dry as possible out of cold water at the temperature at which it flows from the pipes. Apply this over the whole surface which has been reddened by the fomentation. Over it place several thicknesses of flannel, sufficient to prevent cooling by evaporation. At the end of fifteen or twenty minutes, when the towel has become thoroly warmed, renew it in the same way, taking care to keep the parts covered while the towel is being cooled and wrung out.

If this treatment is beneficial, as it is almost certain to be, the fact will be evidenced by a considerable relief from pain; and by continuing the treatment the pain will gradually subside until it disappears, and only soreness is left behind. The treatment should be continued assiduously, the fomentation for fifteen or twenty minutes every three hours or even every two hours, if necessary, and the heating compresses renewed every fifteen or twenty minutes during the intervals.

If the fomentation does not relieve the pain, a larger one may be employed. A whole blanket may be wrung out of hot water, and wrapped about the hips and legs. The application should be as hot as the patient can bear, so as to cause the whole surface of the limbs to become very red. This will draw the blood into the legs, and lessen the congestion of the affected parts. After the hot application, the heating compress should be applied to the legs, so as to retain the heat. The best plan is to apply a large wet towel, wrung out of cold water, to each limb, wrapping snugly, and then covering each leg closely with a woolen blanket. It is a good plan to apply mackintosh or oiled muslin outside the towel before applying the woolen blanket, so as to be sure to promote thoro heating of the limb. The object is to secure the effect of a poultice upon both legs, and thus maintain the diversion of blood into the limbs.

In addition to the fomentation, the hot hip and leg pack and other hot applications, and the ice bag should be employed. The bag, filled with broken ice, should

be placed over the seat of pain. In some cases two ice bags are necessary. Care should be taken that the patient is well warmed before the ice bag is applied. The best effect is obtained from the application of the ice bag in connection with the hot hip and leg pack, the pack being applied first, then the ice bag being slipped underneath. The ice bag may be combined with the fomentation in a similar way, or, with a hot foot bath.

The application of the ice bag may be continued after the pack, which should be repeated every two or three hours. The legs should be kept thoroly warm during the interval by the measures above described, or by means of hot water bags, hot bricks, or jugs or bottles full of hot water. When the ice bag is employed, it should be removed every twenty or thirty minutes, and a fomentation applied for five minutes, so as to avoid benumbing the nerves of the skin.

The foregoing measures will succeed in the great majority of cases, affording prompt relief from the pain, and rapid subsidence of the inflammation. When it is found that the fomentation increases the pain, this is an evidence that suppuration is taking place, and this constitutes an important guide to the surgeon as to the necessity for operation and the time when operative interference is required.

There is much more to be said about appendicitis. The writer has not undertaken to treat the subject exhaustively or in a professional way, but only to offer a few suggestions which may be of service to the lay reader. It is desired to emphasize two points especially: First, the necessity for so regulating the dietary as to prevent the occurrence of this disease by avoiding its principal cause; and, second, the importance of employing a competent physician at the first indication of the malady, and of being able to second the efforts of the wise physician by knowing how to employ these simple measures, which are far more effective than drugs of any sort in combating the morbid processes present in this as well as in other forms of local inflammation.

A person who has once suffered from appendicitis should resolve not to suffer

again. The risk is too great. Removal of the appendix will of course render a subsequent attack impossible, but by proper care in diet, practically the same immunity may be secured. Appendicitis does not occur without a provoking cause. Some error in diet is without any doubt the provoking cause in the majority of cases; constipation, or looseness of the bowels resulting from the eating of some unwholesome, irritating article of food,—something which awakens to pernicious activity the germs which in countless numbers are always lurking in the colon. Every article of food capable of producing gastric or intestinal irritation must be discarded.

It is especially important to give careful attention to thoro mastication of the food. Thoro chewing, or Fletcherizing, is one of the very best possible precautions which can be taken against this disease. If all food is reduced to a liquid state before it leaves the mouth, and if nothing is swallowed which can not be made liquid in the mouth, the food will be so well digested that the stomach and intestines will be kept in a healthy state, and able to resist any tendency to appendicitis.

The general health must be kept at a high level, so that the general vital resistance will be great, by means of an outdoor life, vigorous exercise daily, the daily cold bath, and regularity and temperance in all the habits of life. The occurrence of appendicitis is evidence of low vital resistance. There may be an appearance of health, but nevertheless the body has lost its resisting power, and become vulnerable to the attack of parasitic organisms. This remark applies equally well to tuberculosis, pneumonia, and most other diseases. The body is created capable of resisting these germ enemies, but when, by wrong habits, the vital resistance is lowered to a sufficient degree, these pernicious organisms gain a foothold in the tissues, multiply, and produce poisonous substances, and in this way give rise to disease.—Good Health.

Whoever is contented is rich.—Firdosi.

CHILBLAINS.

In winter the feet of many folk entertain these unwelcome visitors, chilblains, says a doctor in the "People's Friend." The toes are oftenest affected. A chilblain is really a patch of skin whose little blood vessels happen to be easily irritated, and have become congested. It used to be said that chilblains were a sign of weak circulation, but while this is often perfectly true, quite a number of people with perfect circulation have chilblains. Where there is the tendency to chilblains, the feet should be bathed several times a week with warm mustard and water, and afterwards treated to a vigorous rubbing. Plenty of good food should be eaten and smart outdoor exercise indulged in. Woolen stockings ought always to be worn by these folk, and indeed by everybody. These directions may also be followed by folk who suffer habitually from cold feet.

PALPITATION OF THE HEART.

A physician announces that distressing or excessive palpitation of the heart can always be arrested by bending double—the head down and hands hanging—so as to produce a temporary congestion of the upper portion of the body. In nearly every instance of nervous anaemic palpitation the heart immediately resumes its normal function. If arrested during this action the effect is still more rapid.

A "No Treat" league has been organized in Chicago and has received a charter. Stating why such an organization came into existence, one of the members said: "We figure that many a man is made drunk on account of his responsibility to treat chance acquaintances at the bar when he merely entered to take a single drink. Everybody will admit that the present drinking code is tending toward excess. Common sense demands the abolition of the treating habit."

A poor mind indeed is he who is ashamed to borrow truth from others.—Lessing.

Youth's Department.

EDUCATION FOR THE FARM.

By J. H. Worst, President of North Dakota Agricultural College.

The era of general education is passing away. Even professional educators are awakening to this fact. Culture is a fine thing, but is no longer recognized as coming only from the study of the classics, philosophy or metaphysics. The forces of nature offer a fine field for culture which also is useful. There is not a subject that has a direct bearing upon agriculture but is as cultural as it is practical.

The strongest men are those educated for their work. This is as true of the farmer as of the preacher or lawyer. A farmer, to succeed well and enjoy his vocation, must be educated for his work. Heretofore he received his education mainly by observation and experience. Now the young farmer has access to the Agricultural College where he may receive the much coveted culture while pursuing the very subjects, that a knowledge of will make his life pleasant and his calling remunerative. The common school also will soon afford a better awakening for country youth. Instead of simply affording the means for the most elementary training, or laying the foundation of a desire for other than agricultural pursuits, it will afford at least a taste for knowledge that will be available on the farm or that will make farm life desirable.

The educational forces of the country have too long been monopolized for professional and city pursuits. This is largely due to the fact that educators and writers of text books have no knowledge of or sympathy for rural pursuits. Elementary agriculture and nature study should be emphasized in all the common schools of the country, and special high schools should be supported where the study of agriculture and subjects having a direct bearing upon it may be pursued, preparatory for the freshman year in the Agricultural College. The country needs this

kind of education far, more than simply those preparatory studies that enable less than nine per cent of our school population to enter the University for a professional career.

The country's future depends very largely upon its farms. It is desirable, therefore, and imperative, that our most active and energetic young men be prepared to either manage farms or instruct others in the art and science of farming. With a highly educated husbandry our country will be invincible. When farming falls into disrepute, or farmers become peasants, it will be a sad day for the whole country. Now is the time to not only forestall the degeneracy of agriculture as a pursuit, but instead, make it what it should be, the grandest and most independent profession that an educated man can aspire to.—North Dakota Farmer.

A TRUE SOLDIER.

Tho we never may be soldiers
On the battlefield,
Tho we may not carry banner,
Bayonet or shield;
Each can be as true and valiant
Till life's work is done,
Each can be as brave a soldier
As George Washington.

There are mighty hosts of evil,
Armies great and strong,
Each can be a little soldier
Fighting all day long.
Let us ever fight them bravely,
Let us valiant be;
Fight the host of falsehood, envy,
Pride and cruelty.

Oh, how valiant are the soldiers
Who to battle go,
Yet more brave are they who struggle
With an unseen foe.
When the battles all are ended
And the victory's won,
Each will be as true a soldier
As George Washington.
—Alice Jean Cleator, in Normal Instructor.

PLEDGE WITH WINE.

"Pledge with wine—pledge with wine!" cried the young and thoughtless Harry Wood. "Pledge with wine!" ran thru the brilliant crowd. The beautiful bride grew pale—the decisive hour had come,—she pressed her white hands together, and the leaves of her bridal wreath trembled on her pure brow; her breath came quickly, her heart beat wilder. From her childhood she had been most solemnly opposed to the use of all wines and liquors.

"Yes, Marion, lay aside your scruples for this once," said the judge, in a low tone, going toward his daughter; "the company expect it. Do not so seriously infringe upon the rules of etiquette." In your own house act as you please; but in mine, for this once, please me."

Every eye was turned toward the bridal pair. Marion's principles were well known. Henry had been a very lively young man, sometimes sipping from the ruby glass, but of late his friends had noticed the change in his manners, the difference in his habits; and tonight they watched him to see, as they sneeringly said, if he was tied down to a woman's opinion so soon.

Pouring a brimming beaker, they held it with tempting smiles toward Marion. She was pale, tho more composed, and her hand shook not, as, smiling back, she gracefully accepted the crystal tempter, and raised it to her lips. But scarcely had she done so when every hand was arrested by her piercing exclamation of "Oh, how terrible!"

"What is it?" cried one and all, thronging together; for she had slowly carried the glass at arm's length, and was fixedly regarding it as tho it were some hideous object. "Wait," she answered, while an inspired light shone from her dark eyes, "wait and I will tell you. I see," she added slowly pointing one jeweled finger at the sparkling ruby liquid, "a sight that beggars all description; and yet listen; I will paint it for you if I can. It is a lonely spot; tall mountains crowned with verdure, rise in awful sublimity around; a river runs thru, and bright flowers grow to the water's edge. There is a thick,

warm mist that the sun seeks vainly to pierce; trees, lofty and beautiful, wave to the airy motion of the birds; but there are a group of Indians gather; they flit to and fro with something like sorrow upon their dark brows, and in their midst lies a manly form, but his cheek, how deathly! his eye wild with the fitful fire of fever. One friend stands beside him, nay, I should say kneels, for he is pillowing that poor head upon his breast.

"Genius in ruins! Oh! the high, holy-looking brow! Why should death mark it, and he so young? Look how he throws the damp curls! See him clasp his hands! hear his thrilling shriek for life! Mark how he clutches at the form of his companion, imploring to be saved. Oh! hear him call piteously his father's name; see him twine his fingers together as he shrieks for his sister—his only sister—the twin of his soul—weeping for him in his distant native land.

"See!" she exclaimed, while the bridal party shrank back, the untasted wine trembling in their faltering grasp, and the judge fell, overpowered, upon his seat, "see! his arms are lifted to heaven; he prays, how wildly, for mercy! How fever rushes thru his veins. The friend beside him is weeping; awe-stricken, the dark men move silently, and leave the living and dying together."

There was a hush in that princely parlor, broken only by what seemed a smothered sob from some manly bosom. The bride stood yet upright, with quivering lip, and tears stealing to the outward edge of her lashes. Her beautiful arm had lost its tension, and the glass, with its little, troubled red waves, came slowly toward the range of her vision. She spoke again; every lip was mute. Her voice was low, faint, yet awfully distinct. She still fixed her sorrowful glance upon the wine cup.

"It is evening now, the great white moon is coming up, and her beams lay gently on his forehead. He moves not; his eyes are set in their sockets; dim are their piercing glances: in vain his friend whispers the name of father and sister—death is there. Death! and no soft hand, no gentle voice, to bless and soothe

him. His head sinks back! one convulsive shudder! he is dead!"

A groan ran thru the assembly, so vivid was her description, so unearthly her look, so inspired her manner, that what she described seemed actually to have taken place then and there. They notice, also, that the bridegroom hid his face in his hands and was weeping. "Dead!" she repeated again, her lips quivering faster and faster, and her voice more and more broken; "and there they scoop him a grave; and there, without a shroud, they lay him down in the damp, reeking earth,—the only son of a proud father, the only idolized brother of a fond sister. And he sleeps today in that distant country, with no stone to mark the spot. There he lies—my father's son—my own twin brother! a victim to this deadly poison."

"Father!" she exclaimed, turning suddenly while the tears rained down her beautiful cheeks, "father, shall I drink it now?" The form of the old judge was convulsed with agony. He raised his head, but in a smothered voice he faltered, "No, no my child, in God's name, no."

She lifted the glittering goblet, and letting it suddenly drop to the floor, it was dashed into a thousand pieces. Many a tearful eye watched her movements, and instantaneously every wine glass was transferred to the marble table on which it had been prepared. Then as she looked at the fragments of crystal, she turned to the company, saying: "Let no friend, peril my soul for wine. Not firmer the everlasting hills than my resolve, God helping me, never to touch or taste that terrible poison. And he to whom I have given my hand, who watched over my brother's dying form in the last solemn hour, and buried the dear wanderer there by the river in that land of gold, will, I trust, sustain me in that resolve. Will you not, my husband?"

His glistening eyes, his sad, sweet smile, was her answer. The judge left the room, and when an hour later he returned, and with a more subdued manner took part in the entertainment of the bridal guests, no one could fail to read

that he, too, had determined to dash the enemy at once and forever from his princely rooms.

Those who were present at the wedding can never forget the impression so solemnly made. Many from that hour forswore the social glass.—Selected.

WHAT TO TEACH A GIRL.

Teach her that one hundred cents make one dollar.

Teach her to say "no" and mean it, and to say "yes" and stick to it.

Teach her to wear a calico dress, and wear it like a queen.

Teach her how to dress for health and comfort, as well as for appearance.

Teach her to regard morals and habits, and not money, in selecting her associates.

Teach her to have nothing to do with intemperate or dissolute young men.

Teach her to observe the old rule—a place for everything, and everything in its place.

Teach her to embrace every opportunity for reading, and to select such books as will give her the most practical information.—Selected.

TEN POOR BOYS.

William McKinley's early home was plain and comfortable, and his father was able to keep him at school.

Millard Filmore was a son of a New York farmer, and his home was a humble one. He learned the business of a clothier.

Andrew Jackson was born in a log hut in North Carolina, and was reared in the pine woods for which his State is famous.

John Adams, second president, was the son of a grocer of very moderate means. The only start he had was a good education.

Grover Cleveland's father was a Presbyterian minister with a small salary and a large family. The boys had to earn their living.

Ulysses S. Grant lived the life of a village boy, in a plain house on the banks of the Ohio River, until he was seventeen years of age.

Abraham Lincoln was the son of a wretchedly poor farmer in Kentucky, and lived in a log cabin until he was twenty-one years old.

James K. Polk spent the earlier years of his life helping to dig a living out of a farm in North Carolina. He was afterward clerk in a country store.

Andrew Johnson was apprenticed to a tailor at the age of ten years by his widowed mother. He was never able to attend school, and picked up all the education he ever had.

James A. Garfield was born in a log cabin. He worked on a farm until he was strong enough to use carpenter's tools, when he learned the trade. He afterward worked on a canal.—Saturday Evening Post.

THOSE DAYS OF CRINOLIN.

In days when ev'ry magazine,
And ev'ry daily paper,
Can give you points on corset forms,
And just the swellest taper;
When even journals of the farm,
Get Paris fashions weekly,
When maidens pose in deshabelle,
And seems to take it meekly,
Oh aren't you longing for the times,
When fashion books were thin,
The times of hoops and wiry coops,
And snowy crinolin!

When wives and friends and sweethearts
too,
Their wastes are deeply dipping,
To make an artificial shape
To match the foreign clipping;
When maids who scrub the kitchen floor,
Their souls for style would barter,
And girls who sling the hash, reveal
A form like Leslie Carter—
O aren't you longing for the times,
When fashion books were thin,
The times of coops and rustling hoops,
And snowy crinolin!

—Jac Lowell.

Ohio also has started a crusade against newspapers that carry objectionable and illegal advertisements. It has begun with the Zanesville News, and other papers have received warning.

CORRECT ENGLISH: HOW TO USE IT.

By Joseph Turck Baker.

(Editor of the Magazine, "Correct English: How to Use It," Chicago, Ill.)

ARTICLE I.

What to Say and What Not to Say.

Don't say: There is no other alternative. Say: There is no alternative.

Note—"Other" is superfluous as "alternative" implies "other" in its meaning.

Don't say: "I believe in corporeal punishment. Say: I believe in corporal punishment.

Note.—"Corporeal" is used more specifically in the sense of relating to the body; "corporal" in the sense of having a body; hence, "corporal" is the preferred form to use in this sentence.

Don't say: He had a right to be punished. Say: He deserved to be punished.

Note.—The use of "right" in the sense of moral obligation or necessity, is recorded as a barbarous Britishism or Hibernicism.

Don't say: Come in the house. Say: Come into the house.

Note.—"Come in the house" is a colloquialism, being permissible only in familiar speech. "Into" is required, because entrance is indicated. One may say, "Come in," using "in" as an adverb; but when the preposition is required to indicate entrance, "into" is the proper word.

Don't say: The magazine is one dollar per year, or ten cents per copy. Say: The magazine is one dollar a year, or ten cents a copy.

Note.—"Per" is a Latin preposition, and is properly joined only with Latin words, as per annum, per diem, not per year, or per day. The forms per invoice, per letter, however, have the sanction of commercial employment.

Common Errors of the Careless Speaker.

It is the careless speaker who says "I know I make many mistakes, but one dislikes to be told of their mistakes." It makes one think of the Siamese twins, to hear a person refer to himself as

"they." One wonders how many there are of him anyway; for they is such an indefinite number; at the least, never less than two. Instead of the plural number their, following the singular number one, let the offender remember this simple rule, that the "Masculine" embraces the "Feminine" even in grammar; and hereafter let him say, "I know I make many mistakes, but one dislikes to be told of his mistakes," or 'one's mistakes.'

Common Errors of the Careful Speaker.

The careful speaker frequently makes an error in using "I" for 'me' in such expressions at "There was no one at home but mother and I," and "every one but she was present at the time;" forgetting that the objective case follows the preposition "but." One would not be apt to say "there was no one at home but I" and it certainly does not alter the case if one's mother happens to be at home at the same time. "There was no one at home but mother and me," and "every-one but her was present at the time," are the correct forms.

I meant to have written.

When one offers an apology for not answering a friend's letter, and says, "I meant to have written before," one feels assured of having said the proper thing. An uneducated person would say, "I meant to write," and he would be correct. It is well to remember the simple rule that one can not "mean," "intend," "expect," or "hope" to do anything in the past. It is too late.

WE MUST WATCH OURSELVES.

There are few persons who are not subject to some little, disagreeable, often unconscious habit, which annoys their friends, but which is probably incurable. His acquaintancescmfw cmfw cmf m m by expostulation. One acquaintance is always biting her finger-nails. Mary beats a "tatoo" on the window-pane or table. Florence is consistently and disagreeably curious about little things that do not concern her. Susan puts the lead pencil in her mouth whenever she uses it. Lizzie can not turn over the leaves of a book without wetting her fingers at her lips. Jane—well, Jane would have a

beautiful mouth if she did not keep it open, to the peril of her respiratory passages. These are but instances of petty bad habits, which friends observe in helplessness. The moral is clear—we must watch ourselves. As a rule the only person one can cure of bad habits, great or small, is himself.—Girls' Companion.

THE PSLAM OF LIFE.

A poem dedicated to the B. H. H. T. S., Class of 1904, with abject apologies to the late H. W. Longfellow.

Tell me not in mournful numbers,
Nursing is a humdrum theme.
Nervous patients' broken slumbers,
Up all nights, and that's no dream.

Headache's real. Call is earnest,
"Come at once, prepared to stay!"
Midnight past, no car discerneth,
Patient lives three miles away.

Patient worse and doctor grumpy,
Listen to the tale of woe.
Four hours' sleep on mattress humpy,
Fido barking down below.

Convalescents oft remind us
We can seek some other clime.
Hope in parting that they'll find us,
When they're sick another time.

Cash is short and time is fleeting.
Board bills staring in the face.
In consternation oft repeating,
"I'll soon go broke without a case."

Let us then be up and doing,
We can tackle any ill,
And will give, as per instructions,
Calomel or sugar pill.

Sugar pills or any other
Stuff to scatter every pain.
So, come on, poor, ailing brother,
We will fix you up again.

Football is a great game, but greatly exaggerated, and in its present status rides roughshod over the home circle with calamitous result.—Omaha World-Herald.

Our Boys and Girls.

TEN TRUE FRIENDS.

Ten true friends you have,
Who, five in a row,
Upon either side of you
Go where you go.

Suppose you are sleepy,
They help you to bed.
Suppose you are hungry,
They see you are fed.

They buckle your skate-straps,
And haul at your sled,
And in summer quite white,
And in winter quite red.

And these tiny fellows,
They serve you with ease.
And ask nothing from you,
But work hard to please.

Would you find out the name
Of this kind little band?
Then count up the fingers
On each little hand.

—Selected.

A LESSON OUT OF SCHOOL.

No one who reads this little story must think that Georgie was not a good boy, because he was; but he did not like to go to school very much, and found it hard to sit still during his lessons.

Georgie's reports were nearly always low in "deportment," for he would whisper to Jack Thompson, who sat beside him, and then, of course, the teacher had to give him a bad mark. When he brought his report home for his mother to see, he would feel sorry and make up his mind that the next week he would be sure and have it all right; but he would forget, so that, week after week, his mother would sigh and ask him please to try to do better. Georgie's mother was an invalid. She was in bed almost all day, and Georgie often thought about it.

One day he brought home a very bad report indeed—in fact, the worst one he

had ever had, and his mother was sorry that her little boy should not do better.

"Georgie," she said to him, "I really believe that if your reports were not so bad it would help me to get well."

Georgie turned this remark of his mother's over in his mind, and, because he loved her very dearly, he decided that it was his fault that she was sick; and he determined that his reports should be better. He had not understood before that his conduct had anything to do with it, but he was certain now that his mother would not be sick any more if he were a good boy in school.

It was not very easy at first, and he did forget now and then; but he kept on trying and whenever he wanted to talk to Jack during school hours he would say to himself, "You mustn't whisper, because Mamma won't get better if you do." He studied harder at his lessons, too, and in a few weeks his reports showed a great improvement.

This cheered his mother, and it happened that she began to get better and did not have to stay in bed nearly so much, but would come down stairs and lie on the sofa in the sitting-room.

One Friday Georgie came home with a perfect report. Into the house he burst, calling out for his mother.

"Now you're going to be well again!" he exclaimed. "I've got a fine report!"

"Truly," said his mother, after she had read it thru, "you are a good boy, and now I will have to get well."

"I'm at the head of the class," said Georgie, proudly; "so you mustn't be sick any more."

"Why, I really feel quite well now," said his mother, almost as glad as Georgie was over the report, "for I'm sure my little boy will do his best hereafter."

But Georgie shook his head.

"Mama," he said, "I've decided not to go to school any more."

"Not go to school any more!" exclaimed his mother in surprise.

"Yes," answered Georgie; "I've thought all about it, and now that you are nearly well I guess I had better not risk being a bad boy again, because if my reports were not so good—and it

will be awfully hard to keep 'em perfect—you might get sick again; so I don't think we had better risk it. You can see yourself it's much better that I should not go to school any more."

This was a very long speech for Georgie, and he had to stop to take a breath. His mother was astonished to hear what he had said, but she saw he was serious about it.

"What will you do if you don't go to school?" she asked him.

"Oh, I'll go to work like Papa," answered Georgie.

"What work will you do?" asked his mother.

"Well," said Georgie, "I would like to be the captain of a ship."

Georgie's mother did not laugh, although she knew that he was a very little boy to be the captain of a ship.

"Of course," she said to him, "you know that if you are to be a sailor, you will have to know lots about geography."

"Will I?" said Georgie. "I never did like geography."

"But you see," explained his mother, "the captain of a ship is obliged to know the world so that he can steer his ship—if he did not know his geography and all about the rivers and oceans and continents, he would not know where to go. I suppose you know your geography, or you wouldn't have thought of being a sailor?"

"No," said Georgie, "I don't believe I know very much about geography. Would I have to know all about it?"

"Yes," answered his mother, "and everything about the stars, too, so that you could steer by night, for they are all the sailors have to guide them when it is dark."

Georgie thought a long time.

"I guess, Mama, I'll not be a sea captain, after all," Georgie said finally.

"You'll have to do something," his mother told him; "of course, if you don't go to school, you'll have to work like Papa and other men."

"Oh, yes," replied Georgie, "I know that; and I've been thinking that it would be nice to be a railroad engineer,

only you won't let me go near the tracks, and of course it is very dangerous."

"Oh, no!" exclaimed his mother, "I couldn't think of letting my little boy go on the railroad."

"Well," said Georgie, "I can be a clerk in Papa's store, anyway. Papa said he wanted a clerk to keep the books, and I'm sure I could take care of the few books there are in the store."

"But you would have to write so very carefully," explained his mother. A bookkeeper is the one who writes all the bills and sees what everybody buys and how much they pay for it; and if they have things charged, he writes it down in a large blank book so that it will not be forgotten. And every now and then he sends bills out to the customers, and if they are not right he is scolded. You would have to know a great deal of arithmetic and writing and spelling. It's really difficult to be a bookkeeper."

"Well, then," said Georgie, "what can I do?"

His mother took him in her arms and loved him, for she knew that he wanted to be a good boy but didn't quite understand.

"You are a very little boy yet, Georgie," she told him, "and like all little boys, you have to wait until you grow up before you begin to work. And all the time you are growing up you have to be studying to learn things to help you when you are a man. You see, dear, you don't know at present what you will be when you are grown up, and as you don't, it is better for you to study as many things at school as you can while you are a little boy. No matter what you decide to be when you are older, you will have to know, at least, how to read and write and do arithmetic; and all the other necessary things you cannot learn till you know these. So my Georgie will have to be a pretty good little boy and study hard, to be able to do any work he wants to do when he is a man."

Georgie and his mother had a long talk about it—they talked nearly all the afternoon—and after a while he saw that there were lots of things boys must know before they could go to work like their

fathers; and that schools were made for that reason.

He had several other talks with his mother; and on the following Monday, on his way to school, he thought things over for himself and decided that after all he was but just a little boy, and that school was not such a bad place if you only understood what it was really for! —Arthur Alden Gnipe.

DIVINE AND WHOLESOME DISCONTENT. I would make men and women discontented, with the divine and wholesome discontent, at their own physical frame and at that of their children I would accustom their eyes to those precious heirlooms of the human race, the statues of the old Greeks; to their tender grandeur, their chaste healthfulness, their unconscious, because perfect, might; and say,—There; these are tokens to you, and to all generations yet unborn, of what man could be once; of what he can be again if he will obey those laws of nature which are the voice of God. I would make them discontented with the ugliness and closeness of their dwellings; I would make the men discontented with the fashion of their garments, and still more grieved now the women, of all ranks, with the fashion of theirs; and with everything around them which they have the power of improving if it be at all ungraceful, superfluous, tawdry, ridiculous, unwholesome.—Charles Kingsley, in *Health and Education*.

LOOK PLEASANT. The history of the human race has ever shown that humanity is an ass—but not an incurable one. Here is where we part company with the pessimists. They believe that our asininity is incurable. We think it will wear away with time. It has in the past, why shouldn't it keep on? At any rate, let us try not to add to the general bray that is going up, but let us work and pray for the general shortening up of ears that is sure to come about more and more as we become wiser and better.—*Minneapolis Journal*.

A FASHIONABLE WOMAN'S CONFESSION.

(From *The Century*.)

"Did nobody ever tell you that in some far prehistoric time I was in love with my husband?" said Mrs. Romaine, carelessly. "Well, I was. I used to go to afternoon services in Lent and pray for that love to last, because the sensation was so much to my taste. I used to have ecstatic feelings when his foot was on the stair, and I sat sewing little baby clothes. We lived in a plainish way then; \$3 spent in two theatre tickets was a tremendous outlay; and we walked out to dinners—I tucking up the train of my best gown under a long cloak, and laughing if the wind snatched it away from me at the corners and whipped it around my feet. Then he grew richer, and we broadened the borders of our phylactery, and then—how—when—dear knows if I can remember, we grew farther and farther away from each other. Now, when he is at home, I am aware of it, because he is there behind a newspaper; but that is all! When our lips meet it is like two pieces of dry pith coming together. I know nothing of his affairs, nor he of mine. I have money in abundance. Money—money—who cares for money when a man's heart and soul and brain have gone into it?"

(The above is a true experience in many a woman's life, and in reading it the thought comes what a blessing it would be if a hundred thousand American girls, now striving to get places in shops and stores and do unhealthy work in offices, could thoroly prepare themselves for domestic life, and marrying young men of about their own age, be content as we were years ago to hire a little house out of town at \$150 rent, and living with economy, with no need of wealth, have more of heaven in this world than they are ever likely to get in any other way.)—Geo. T. Angell, in "Our Dumb Animals."

It is astonishing what power our mind has over our body. Let the mind therefore always be the master.—Goethe.

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THE NEW YEAR.

The promoters of the Character Builder enter upon the new year with renewed hopes and a stronger determination to contribute their efforts to the advancement of truth. The outlook was never before so encouraging as at present. Altho the Character Builder has not been self-supporting for a single month since it was established, there has been a growing interest in the work that has been more noticeable during the past month than ever before. Educators and educational assemblies are emphasizing the physical and moral phases of education more than heretofore and are creating a greater interest in the work for which we have been putting forth our best efforts.

In order to place our work upon a self-supporting basis and to make it more effective, a number of enterprises closely related to our work have been established.

The magazine subscription agency established a year or more ago has grown rapidly and is helping to place some of the best magazines in the world into the

homes of the people and into the hands of teachers. A Human Culture Lecture bureau is being established for the purpose of disseminating the principles of self and social improvement among the people. A number of capable young men who have devoted years to the study of these principles have already volunteered their services to the work and we hope to present these truths in a systematic manner to the people of every city, town and village of the inter-mountain region. Three years ago I gave such lectures in 150 cities and towns and found not only a need, but also a demand for such work.

The school for correspondence and resident courses in human culture branches is receiving encouragement. During the past month more applications for work have come to us than in any other month in the history of the organization. The possibilities in this work are great and it is receiving the intelligent cooperation of a greater number of people each year. It has not been developed to its present stage without a great effort, but the present prospects are that the work will gradually become more independent and will soon be self-supporting. As the Character Builder has now been placed on a strictly cash basis we shall not be required to pay for magazines sent to delinquents. The credit system is a curse to humanity. We are still carrying some delinquents from whom we hope to collect for the magazines, but at the beginning of this year we are cutting off all whose subscription expires, if they do not renew. This business principle will be strictly adhered to in the future. We now have a large number of agents in the field who are giving new evidences of life and interest in the work. Altho we have had a very respectable circulation in the past, we hope to double it in the near future.

For seventeen years the Character Builder and its predecessors have gone out each month with a message of truth and in beginning Volume 18 we do so with a desire to aid in establishing principles of truth, justice and good will to all men.—The Editor.

A LABOR IDEAL.

By Eleanor Scott Sharples.

In every great crisis of national life, there are little individual acts which have a bearing on the larger issues. The fact that the people of the colonies would not drink taxed tea may not have had much influence on the English parliament, but the simple self-denial did have a wonderful effect on the people of the colonies. The refusal by many to use aught made by slave labor may not have influenced either the Federal or Confederate governments, but it had an effect on the lives of those who practiced the self-denial. There is no greater power brought to bear on human affairs than the power of a life living its principles.

Our country today is agitated by great labor troubles. Down below the larger questions of economies are the individual lives of the laborers and employers. If our young people see parents and teachers sighing over the difficulties of their work, rejoicing when work hours are over and vacations arrive, glad to take all they can get for as little return as they can make, what will be the young people's ideas of the dignity of labor and the honor of accomplishment?

If we, parents and teachers, honor the people who gain wealth without effort, instead of honoring wealth only when it stands for honest, persevering work, what effect must our attitude have on our children?

Let us, with the earnest spirit of our ancestors, for the cause of honesty and just living, for the honor of our country, for the uplifting of our young people, deny ourselves the sigh when we are tired, the complaining word over the difficulty of our lot, the groan over the fact that we must work. Let us not be willing to take pay where we have not honestly and faithfully earned it, or take advantage of the work of others without honestly paying for it (not even allowing ourselves the rare pleasure of boasting of the wonderful bargains we have secured).

Ruskin says: "Neither days nor lives can be made holy by doing nothing

in them; the best prayer at the beginning of a day is that we may not lose its moments; and the best grace before meat, the consciousness that we have justly earned our dinner." Let our lives show that we are more concerned to see good results for the efforts we put forth, than to receive money for so many hours of existence, which may or may not be of value to anyone. Then and only then will we have done our part toward solving the great questions of our day.—American Primary Teacher.

IMPORTANT ANNOUNCEMENT.

Beginning with Vol. 18, January, 1905, we **shall adhere strictly** to the rule requiring payment in advance for all subscriptions. Subscribers will be notified when their subscriptions have expired, and they will be invited to renew; but if they are not heard from directly or thru our agents, their names will be taken from the list. This announcement does not apply to those who are now delinquent and who have continued to receive the magazine; such may have the magazine discontinued by paying for the copies received at the rate of 10 cents each, or \$1 per year. When our readers know that it is costing a great sacrifice of time and money to publish the Character Builder, we believe that none will continue to receive the magazine without intending to pay for it.

The twelve liberal offers published in the December number will be continued 30 days longer. We hope all delinquent subscribers will take advantage of one of them and will renew immediately.

If you desire some good reading matter to profitably employ your time these winter days and long nights, send 10 cents for a pound of educational magazines, or 25 cents for three pounds. Address Character Builder, Salt Lake City.

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Virtue consists in acting. It does not rest on cold theory, but on positive execution.—Horace.

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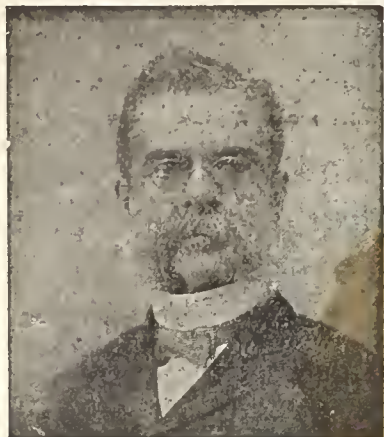
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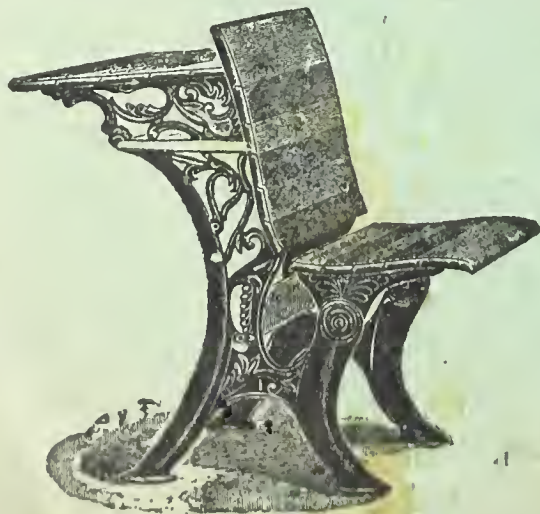
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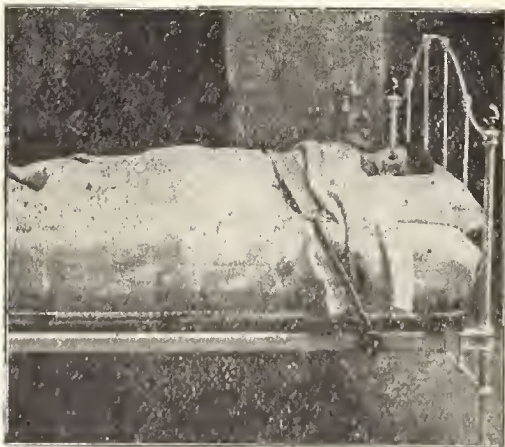
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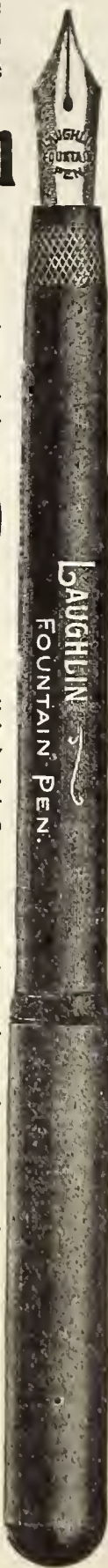
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THE CHARACTER BUILDER

AN EDUCATIONAL JOURNAL FOR EVERYBODY.

VOLUME 18.

FEBRUARY, 1905.

NUMBER 2.

EDITORIAL.

The Character Builder uses the reformed spelling recommended by the National Educational Association.

SOURCES OF WASTE.

The harmful luxuries and useless expenditures of civilized countries are one of the heaviest drains upon its citizens. Most careful estimates have placed the cost of the following items for 1903 at these enormous figures; for the United States only:

Alcoholic drinks	\$1,410,236,702
Tobacco	500,000,000
Drugs and patent medicines	400,000,000
Advertising	600,000,000

Total\$2,910,236,702

This is merely four items and does not include all the harmful and useless expenditures. Billions of dollars are spent for the army and navy that will be directed into more useful channels when we become more civilized. Large sums of money are spent for other harmful luxuries for which there will be no demand when the laws of correct living are better understood.

In order to show the significance of the above figures we compare them with the total assessable property in the state of Utah for 1904 as given in the Improvement Era:

Real estate	\$ 48,761,787
Improvements	27,336,031
Personal property	35,219,108
Railway car and depot companies	20,440,820
Telegraph companies	160,565
Telephone companies	612,633

Total assessment\$132,530,940

The drink bill for one month in the United States is nearly equal to the total assessed valuation of all properties in the state of Utah, and the four items of expense named above for a single year in the United States equal 22 times the assessed valuation of all the property in Utah. These figures are appalling and show how much effort is required to produce that which is harmful and unnecessary. In this age when everything, even success, is counted in dollars and cents it must be that people will be led to act more intelligently in things so intimately related to life and true happiness. When we consider that in our own little city of Salt Lake \$165,000 is paid each year in licenses for the privilege of carrying on the liquor traffic and that the destructive business costs the citizens about a million dollars a year, it is remarkable that all forces intended for the betterment of the race do not unite to stamp out or at least reduce this evil. It is largely a matter of education. Not of cramming the mind with facts that have no relationship to life, but the kind of education that impresses the people with a desire to live lives of righteousness. A little more common sense training is one of the greatest needs of the present generation.

3 MOVES—I FIRE.

There is considerable truth in the above statement, and if it is true in domestic life it is most emphatically true in business life. We have experienced that in our effort to conduct a business for the purpose of distributing choice literature on human culture. So many moves have been made that our friends could not find our place of business without difficulty. In order to save the life of the Character Builder the editor has

twice taken it to his humble home to nourish it until it should become strong enough to live alone.

The Human Culture company has now secured rooms in the Security and Trust building on Main street, opposite Z. C. M. I., and we invite our friends to call on us there. A long time contract has been signed so there is not much danger that the headquarters will soon be moved from this building. The editor's address is 334 South Ninth East street, as heretofore, and old friends who are interested in the principles of human culture are cordially invited to call. But do not forget that the business office of the Character Builder and the Human Culture company is in rooms 315 and 316 Constitution building, or what is now called the Security and Trust building. It is located one-half block south of the Temple, on Main street, in the heart of Salt Lake City. We trust the Character Builder may find a home there until its friends make it grow sufficiently to get a home of its own.

A STRUGGLE FOR LIFE.

An animal existence which merely furnishes food, clothing, and shelter is not a living in the true sense of the word. One who is compelled to struggle from early to late day after day for the bare necessities of life, as many are, is not living but is merely existing. Such an existence crushes the noble aspirations and higher ambitions out of most persons who are so unfortunate as to become its victims.

Every human being in order to do most for himself and his fellow creatures should have some leisure every day and should be taught to use that leisure time wisely. A person may find great pleasure in the work he has chosen or which has been allotted to him, but if it does not give him a moment that he can call his own and use as he pleases his life is incomplete. It is unfortunate for humanity that the members of society are divided into laborers and the leisure class. Those who belong to the laboring class often have their energies taxed

beyond the powers of endurance and find no time for cultivating the nobler sentiments of their nature, while the leisure class who often live in luxury from the fruits of the laborer's work lack the ambition to use the leisure time wisely and go thru life without developing their higher powers and without rendering any real services to their fellow beings. There is something wrong in a social system that fosters such a condition, it is not surprising that people are hunting for the cause of this abnormal condition and that the people who see what exists and what should exist are making a great effort to furnish conditions that will bring the more perfect life.

A WORTHY PUBLICATION SUSPENDED.

One year ago Prof. N. L. Nelson of the B. Y. University began a quarterly magazine on the philosophy of religion to which he has given much attention for years. He stated in his first issue that "The time to water a plant which you would really like to see grow, is while it is struggling for roots, not after it has failed to demonstrate its power to live without your aid." The publication created considerable interest among the thinking class which constitute a small per cent of most communities.

After publishing four numbers of his magazine Prof. Nelson has announced that it will not be published during 1905, because of lack of support. Prof. Nelson is at present pursuing studies at Clark University, Worcester, Mass. One of his books was recently published by Putnam & Sons of New York. His work on preaching and public speaking which was published a few years ago is a gem and should be read by every young man who aspires to become a public speaker. We hope Prof. Nelson will receive enough encouragement in his efforts to again publish his magazine after completing his studies in the east.

The way of the magazine maker in the intermountain region is hard. A number of magazines that deserved to live have died because the resources

could not be kept on a balance with the liabilities. The Character Builder has not been free from the financial struggle that has been the lot of the other magazines started. Since it was started it has not paid its way a single month, but last month was one of the best in its history and if all who receive its monthly visits will contribute one dollar a year to continue these visits it will become firmly established and will continue to be a power for good.

SOCIAL PURITY LECTURES.

Mr. R. S. Olson, one of the most promising students of the L. D. S. University, will lecture during the next few months in various towns of Utah and Idaho on the various branches of human culture. In order to pay his traveling expenses while in the work and to circulate books that should be in every home, Mr. Olson will offer for sale at his lectures the best books on social purity, health culture, and human nature; he is also authorized to receive subscriptions for the Character Builder and to otherwise labor in its behalf.

Mr. Olson recently championed the winning side in a debate at the University and on several other occasions has shown his ability as a fluent, logical and convincing speaker. His soul is in the work he has undertaken and his efforts will result in much good to the people who have an opportunity of hearing him. The promoters of the Character Builder are delighted to secure the services of this energetic and capable young man to help this magazine in its struggles for the establishment of the principles of right living. Mr. Olson has had missionary experience abroad that will be of great value to him in the work upon which he is now entering. We trust that his efforts will receive the encouragement they deserve.

Three years ago the writer visited 150 towns in the intermountain region on a similar lecture tour and received much encouragement from leading citizens everywhere. There is need for a continuous effort and any sacrifice made

in such a work is amply rewarded in that which is of greater value than money.

100 MEN AND WOMEN WANTED.

During recent years many people have invested large sums of money in mining, rubber and sugar stock, because the financial outlook of those enterprises is very promising. Money is not the only thing that will bring happiness. A parent who leaves his children sound bodies, good moral characters, and ability to do work that will bring true happiness to themselves and others is leaving them a much more valuable legacy than money. The Character Builder will help develop these desirable qualities and will pay a big dividend in true happiness on all money invested.

Are there not 100 persons among the thousands of Character Builder readers who will purchase a share of stock each in the Human Culture company for \$10, and thus help place the work on a self-supporting basis? Each share of stock entitles the holder to life membership in a magazine and book agency that will secure for the members the best books and magazines published, and at a reduced rate. In addition to this the Character Builder will be sent to members for life at half price. Until Sept. 14, 1904, the subscription was to be free to those holding one share but at that time we announced thru the magazine that no more stock will be sold at that rate.

This enterprise is established for the good it will do. In the sketch of Wm. A. Morton, which appears in this issue, an account is given of his struggles in establishing the little journal from which the Character Builder has been developed. For two years and a half the present editor has had a similar financial struggle. Encouraging words have come from many and the subscription price has been received from thousands, but the most economical management consistent with progress has not resulted in making the work self-supporting. The foundation is now laid for a splendid and useful enterprise, but we need the

cooperation of persons who are actively interested in the work and will give it a little financial support for which they will receive full value. We must look to our readers for this cooperation, as they can judge better than those unfamiliar with the work whether the Character Builder deserves to live and grow or whether it shall merely exist by overtaxing the energies of a few.

Do not conclude from this statement that this magazine is in danger of suspending publication. If it had been established as a money-making enterprise it would have suspended long ago, but its mission is to build character and it must continue until its present usefulness is increased many fold.

The greatest need of the Character Builder at present is a home and some helpers who will accept for part of their services what the editors and other help have been receiving since the work began. The enterprise has been carried this far thru sacrifice. It is not the work of any individual. Thousands have helped to carry it thus far and each month it is becoming more effective and more firmly established.

During the last three years the Human Culture Company has published \$21,000 worth of literature on social purity, health culture and related studies. Most of this literature has been distributed. Every dollar that has been received has been used to perpetuate the work and those who have contributed their hours to carry on the work have done so without money or price.

There are now fifty stockholders, and if the work can secure the cooperation of 100 more earnest men and women who think the work of sufficient importance so that they are willing to purchase a share of stock each at \$10, the burden will be distributed, and those who aid in this way, will receive full value for the money invested. Are you willing to become one of that hundred? The work will go on without such cooperation but it will go on much better with it. The good work should increase 100 fold and it is so important that it should be done now.

HUMAN CULTURE LECTURE BUREAU.

We have today received a letter from Prof. N. N. Riddell of Chicago, in which he promises to visit the Intermountain region for the purpose of delivering lectures in the larger towns. Thousands of Prof. Riddell's books have been circulated in this region, and he is well known thru his writings to many readers of the Character Builder. The dates for the lectures have not yet been arranged, but it is safe to state that those who have an opportunity to hear them will enjoy a rare treat, as Prof. Riddell is an authority on the subjects he treats and is a lecturer of national prominence. We desire to arrange for as many as possible to hear him, and desire the co-operation of our readers in this region to aid in arranging for the lectures. It should be possible for every town of 2,000 inhabitants or upwards to arrange for the lectures. Let us hear from you.

Mr. Frank D. Blue of Terre Haute, Indiana, who has for several years been publishing the journal entitled "Vaccination," has joined forces with Dr. Jackson and Mrs. Gifford at the Invalids' Home in Kokomo, Ind., and will hereafter be business manager of the Sanitarium. Vaccination will be published at Kokomo. The Invalids' Home was conducted for more than a quarter of a century by Dr. Gifford and associates. Since the death of Dr. Gifford the work has been conducted by Dr. Jackson and Mrs. Gifford. In this establishment many chronic invalids have been restored to health by means of drugless remedies. It is based upon correct principles and we hope to see it continue many years in its good work.

SOLICITORS WANTED.

We can give employment during the summer months to a few more capable solicitors on the most liberal terms that have ever been offered by any publishers in the Intermountain region. If you desire work write us. Address: Human Culture Co., Salt Lake City.

Character Study Department.

EDITED BY N. Y. SCHOFIELD, F. A. I. P.

"I look upon Phrenology as the guide of philosophy, and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."—Horace Mann.

"By universal consent Horace Mann is the educator of the nineteenth century."—E. A. Winslow, Ph. D., editor of the Journal of Education

BIOGRAPHICAL SKETCH

Of Wm. A. Morton.

By J. T. Miller.

The editor of this department wrote an excellent character sketch of Mr. Morton. The sketch was misplaced and has not yet been found. We hope to publish it in a future issue.—J. T. M.

The subject of this sketch made his advent into mortality on the 10th day January, 1866. The scene of this event was the little town of Banbridge, in the north of Ireland. His parents—Solomon and Sarah Maguill Morton—were of necessity, strict adherents to the "Simple Life."

William had scarcely attained his thirteenth birthday when his father was summoned to the great beyond, leaving a widow and two sons—the subject of our sketch and a brother named Solomon, about seven years of age. The poor widow felt most keenly her bereavement; but she bowed submissively to the will of Heaven, consoling herself and her boys with the thought that it was the Lord's doings, and that "nothing comes wrong that comes from Him."

Soon after her husband's death she began to work in a weaving factory for the support of herself and children. William had attended one of the district schools for several years; but he now decided to give up his studies and go to work to assist his mother. Thru the influence of an Episcopal Clergyman named Hackett he obtained employment in the office of the Banbridge Chronicle, a semi-weekly newspaper edited and published by Mr. James E. Emerson. For six months he went under the undignified name of "Printer's Devil." To his "profession" was added the work of hewing wood, drawing water, and the cultivating of his employer's garden. He

worked sixty hours each week, for which he received the sum of fifty cents, less than one cent an hour. The second year found him at the type-case, with his salary increased to 60 cents a week. In his third year he was "racing" with the swiftest compositor in the office, and was receiving one dollar a week.

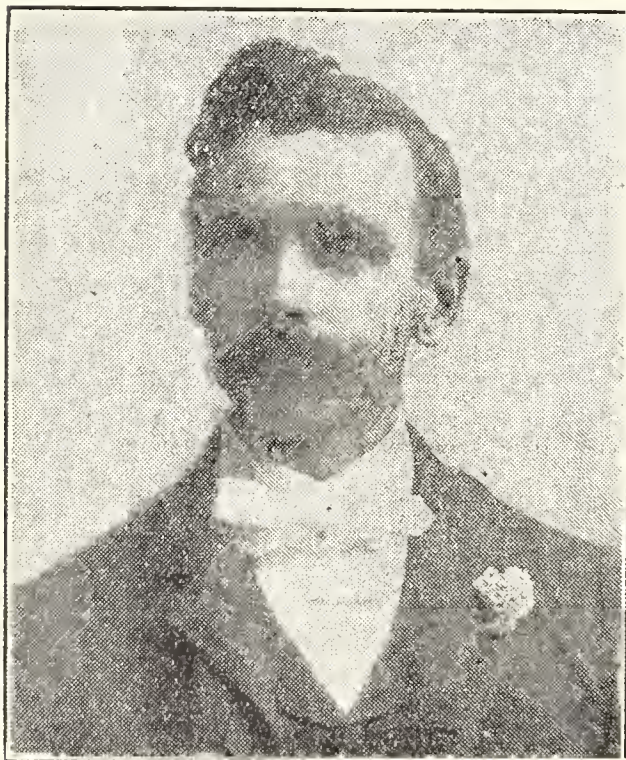
About this time an advertisement for two compositors appeared in a newspaper published in the town of Larne, about fifty miles from the boy's home. He and a fellow compositor answered the advertisement and were engaged, the salary of each to be three dollars per week. All this time the young compositor was keeping in mind the words of one of his old teachers, "Strike for the moon, and if you don't get to the moon you will light on a mountain." He held this position for several months, when he decided to visit the city of Belfast, in the hope of obtaining more remunerative employment. He needed the money, for he was deeply in love with a beautiful and accomplished young woman named Annie Elizabeth Harper, a resident of his home town, and whom he was anxious, as soon as circumstances permitted, to lead to the marriage altar.

One evening in the early fall the juvenile compositor might have been seen making his way to the office of the Morning News, one of Belfast's leading dailies. Half an hour later his name was on the firm's pay-roll, his salary six dollars a week. His brother had followed in the footsteps of his father, and became a soldier, so William sent for his mother to come and make her home in the city, which she did.

Mrs. Morton was well pleased with her son's choice of a companion, and notwithstanding that he had not attained the age of twenty when he proposed and was accepted, she willingly consented to

the marriage. A year later a son was born. He was named Albert. He is a tall, bright young fellow, of sixteen years, a student of the L. D. S. University. While the young couple was rejoicing in their fatherhood and motherhood, the Angel Death claimed the fair young wife and mother. "That," said Mr. Morton, while talking recently with the writer, "was the darkest hour of my life. God alone knows how I loved that girl, and to think that just when I had come to love her most she should be taken away from me."

"'Tis better to have loved and lost
Than never to have loved at all.'"



Three years after the death of his wife Mr. Morton again entered the matrimonial state, choosing as his companion Miss Annie Hanna, a daughter of a highly-respected family residing in the city of Belfast. The union has been a happy one. Six fair daughters have come to bless their home, and Mr. Morton says, "The end is not yet."

Mr. Morton decided in the fall of 1892 to emigrate to Utah. He arrived in Salt Lake City October 1, of that year, with the sum of two dollars and fifty-five cents in his pocket. Mr. E. L. Sloan,

whose acquaintance he had formed while the latter was a missionary in Ireland, welcomed the new arrival. The next day he applied for work at the office of the Deseret News. He was told that there was no opening. He went back the same day and received the same answer. In relating his experience to the writer, Mr. Morton said: "I came out of the News office and stood for a few moments on the street corner. I thought of my aged mother, and of my wife and children whom I had left in my mother country, and who were looking to me for support. I was determined that I would get work that day. For the third time I went to the News office. I explained my circumstances to the foreman of the composing room, and told him that I would like to get some employment. Either out of consideration for my family, or admiration for my gall, he told me to take off my coat, and start on a week's work."

At the end of that time Mr. Morton obtained employment in the office of the Juvenile Instructor. George Q. Cannon and Son's Company had introduced the Thorne typesetting machine, the first typesetting machine in Utah, and Mr. Morton having operated a similar machine in Ireland, was employed to take charge of the mechanical compositor. He operated it successfully for two years, when he resigned to become traveling representative of the Cannon Company. While employed in the Instructor office he employed half of the lunch hour each day writing for that magazine. He remembers well his first literary effort. Fearing that his manuscript would be either consigned to the waste basket or ground up to be used for a snow storm in the theatre, he wrote under a nom de plume. He was happily surprised at seeing his article appear in the next issue of the Instructor. A series of articles, every line of which was written on scraps of paper during lunch hours, was collected and published in book form. No sooner had the edition come from the press than it was purchased by the Cannon Company. The following are among his stories: "David and Rebecca," "A

Printer's Error," A Romance in Ice," "Half a Loaf Better Than No Bread," "Bishop Benson's Son-in-Law." A series of interesting articles entitled "Hints to Young Missionaries," from his pen, appeared in a recent volume of the Improvement Era.

"Tell me a little of your experience in the publishing line," I said.

"With pleasure," he replied. "It is, as you know, quite limited, but very interesting—to me, at least. I will commence with the "Book of Mormon Ready References." I spent nearly all of my spare time during two years compiling that book, sitting up often till two o'clock in the morning. At last the manuscript was ready for the printers, but I wasn't. I did not have one dollar to advance toward its production. But I felt confident that I would get it out somehow, and confidence is a mighty good backing. I submitted the manuscript to two publishing houses, but they shook their heads. They were afraid to tackle it. But I would not be put off; I kept at them, and I finally convinced the Cannon firm that the book would pay for itself. They said to me one day, "We will furnish the paper, do the presswork and binding, if you will set up the type for the book." I put four pages of the book into type that day. Some of my friends learned of my undertaking, and orders began to come in. David H. Morris, of St. George, sent me an order for one hundred copies. The result was that when the book made its appearance the company paid me for the typesetting, and purchased the entire edition.

"I was out in the country one time and visited a Primary Association. I saw that teachers and pupils were in need of a little text-book. A few days later I was writing and compiling the 'Primary Helper.' I submitted the manuscript to the General Board of the Primary Associations, and they approved of it. The little book sold like hot cakes. I gave the Association a percentage for their endorsement, and we each netted a handsome little sum.

"One morning as I lay in my bed in the town of Fountain Green, Utah, I con-

ceived the idea of publishing an illustrated brochure under the title 'Utah and Her People.' I took the first train for Salt Lake, resigned my position, and got out a prospectus of the book next day. With more confidence than before, I went to George Q. Cannon and Sons' Company and asked them for an estimate for printing the book. They quoted me something over one thousand dollars. At that time I didn't have one thousand cents—just confidence in myself, and cheek. I tried to get the firm to publish the book on their own responsibility, but they said, 'Nay.' I went to Zion's Savings Bank and showed my prospectus to Mr. George M. Cannon, and asked him if the bank would advance me money if I were to give contracts as security. He promised me assistance. I decided to put a few select advertisements in the book, and before the sun went down I had signed contracts with four firms for over two hundred dollars. The next morning I set out to canvass the book. Would you believe it if I told you that I had to borrow thirty-five cents to pay my fare to Bountiful? Well, that is the truth, just the same. I felt that every person I spoke to ought to subscribe for that book, and I came pretty near getting every one, too. In less than four days I had several hundred orders. I came to the city and reported my success to the Cannon Company. They said, 'That is enough; we will put up the money for you.' I gave up canvassing, appointed agents, and began to assist in getting the book ready for the press. Five thousand copies of the books were sold, and three other cheaper editions of the same work have been disposed of."

"You certainly have been very successful," I said.

"Wait a minute," said Mr. Morton. "I am not thru. There is another chapter. I decided that I would start a magazine for children one time. I had my usual capital—not one red cent. I went to Mr. Joseph Hyrum Parry, and laid my proposition before him. He smiled. There was a world of meaning in that smile, but I did not understand it. Mr. Parry

had published a similar magazine a few years before, and had had all the experience he wanted in that line. He tried to get me to abandon the idea, but I refused. 'Well,' said he, 'I will tell you what I will do. I will give you the use of my type free of charge; I will do the presswork and binding for you, and you can set up the type for the magazine and furnish the paper. I will do the presswork and binding for you, and will carry you for a season.'

"That was enough. The same afternoon two pages of the Children's Magazine were put into type. I borrowed the money for the paper, and as soon as the first copy was printed and bound I started a man out to solicit subscriptions. His canvass did not come up to my expectation. He canvassed one day and reported that he had taken five orders. It was not the fault of the magazine, but of the canvasser, and I told him so. I told him that I would that day go over the same ground that he had covered the day previous, and see what I could do. I did, and got thirteen subscribers.

"I worked eight hours each day in the Juvenile Instructor office and published the magazine on the side. I bought a small font of type, took it home, set up the journal, one page at a time, and carried it down town and had the paper printed. It was a semi-monthly magazine, the subscription price fifty cents a year. It ran thru one volume. That was enough—for me. I got several hundred dollars (in experience) out of that proposition.

"About three years later I had regained sufficient courage to prompt me to start another juvenile publication. Mr. J. M. Hayes joined me. We had about two hundred dollars between us. We went to the office of the Western Newspaper Union and purchased a printing plant which cost us between four and five hundred dollars. We paid one-half down and gave our notes for the balance. We rented an office in the Hooper building and launched "Zion's Young People." It was a monthly magazine, 32 pages, fifty cents a year. The little journal found its way into many homes, and

at the end of three months we were able to take up our notes. But the magazine was not strong enough financially to support two grown men, with growing families, so at the end of six months we decided to dissolve partnership. I purchased Mr. Hayes' interest and began to go it alone.

"After the dissolution I was kept hopping. I had time to eat and to say my prayers; that was about all. I was printer's devil, compositor, writer, mailing clerk, book-keeper, typewriter, and canvasser. At the close of the first volume I had three thousand names on my subscription list. The next year I added another thousand names, and several pages to my journal of experience. Subscription lists are very deceptive. Not every subscriber whose name appears on the list has paid his subscription. I know of no accounts that are harder to collect than subscriptions to newspapers and magazines when they once get cold. People will pay the butcher, the baker and the candle-stick-maker, but they hate to pay their subscriptions for magazines they have read.

"Toward the latter half of the second year the magazine began to show signs of decline, and its publisher was wearing the expression of a man who was suffering with a disordered liver. I was up against it, so to speak, but I was determined to stay with it to the end. I had learned a memory gem once which was a source of inspiration to me at that time—'Never despair, but if you do, hope on in your despair.'

"My girl wife, like the good woman spoken of by Will Carlton in his 'First Settler's Story,'

"'Was as brave as she was good,

And helped me every blessed way she could.'

She cut down the household expenses so close that when we would be retiring at night she would stop the clock in order to save time.

"I canvassed one-half of each day and set type the other half. But the odds were against me. I remember the words of good old Bishop Hunter, 'Many men spend a great deal of their time trying

to stand peanuts on end.' I was one of just such men. I was publishing a magazine for fifty cents a year which should have cost one dollar.

"You have read Churchill's 'Crisis,'" he added; "but you haven't read mine. I will give you a brief synopsis of it. I was owing the Western Newspaper Union two hundred dollars. The forms of my magazine were locked up ready for the press, but I couldn't command enough cheek to ask the firm to run off another issue for me. I was sitting in a brown study when the telephone rang. I answered the call. It was from Mr. Newberry, the manager of the Newspaper Union.

"'When are you going to send down your forms?' he asked.

"'When I get the money to pay you,'" I answered.

"'Well, never mind,' he said; 'send them along anyhow.'

"I put them in a handcart, according to my usual custom, and wheeled them down myself. I returned to my office and began to wonder where the two hundred and seventy dollars could come from to pay my printing bill. The next day I received a letter from Mr. Lewis, manager of the Geo. Q. Cannon & Sons Co., asking me to call on him. I called that afternoon and sold his firm the copyright of a little book, 'A Child's Life of Our Savior,' which I had published two years before, and from the sale of which I had realized three hundred and fifty dollars. I got three hundred dollars for the copyright, and with this money I liquidated my debt with the printer, and started on a new era.

"A few months later found me as badly off as before. A printing bill for two hundred and eighty dollars lay staring me in the face. Where could I get the money to pay it? I had the manuscript of a 'History of the Early Christian Church, for Young People,' almost completed. I decided to finish it and try to dispose of it. A week later it was purchased by the Deseret Sunday School Union for three hundred and fifty dollars, and 'Zion's Young People' was

born again. The subscription list had grown to 4,500. Its editor and publisher had grown poor in pocket but rich in experience. Two and a half years had passed away since the magazine had first made its appearance, and during that time I had not realized enough from the journal to get my hair cut. I was preparing a shroud and coffin for 'Zion's Young People' when Prof. John T. Miller stepped in and purchased the magazine, thus saving it from an untimely grave.

"And now my story's over. The Children's Magazine and Zion's Young People made me many friends, and if any one among them is contemplating putting another juvenile magazine on the Utah market, I would warn him, in words of the inspired writer, 'See thou do it not.'"

On severing his connection with Zion's Young People, Mr. Morton was employed by the Juvenile Instructor as its traveling representative. A year later he was made business manager of the Deseret Sunday School Union, which position he holds today. He is an earnest worker in Sunday schools and Religion Classes, being a member of both boards. He has traveled extensively in the intermountain region and has shown special ability in speaking to young people and in impressing upon them important lessons of life. He deserves the title of "The Children's Friend." Mr. Morton is yet a young man in years, but rich in experience. We trust that the cradle of adversity will not rock him so hard in the future and that his efforts for humanity will not only satisfy his conscience but will also provide him the necessities of life.

HUMAN CULTURE INSTITUTE.

Beginning June 5th, and continuing ten weeks, a summer school will be held in Salt Lake City, and classes will be conducted in any of the following branches for which five or more students apply: Physiognomy, Temperaments, Scientific Phrenology, Physiological and Brain Measurements, History and Philosophy

of Education, Psychology, Physical Education, A Teacher's Course in Special Hygiene for Boys and Girls, Dietetics, Domestic Science, Scientific Cookery, Home Nursing, The Science of Mind Applied to Teaching, and related studies. Some of these courses are excellent for professional teachers. The courses in nursing and domestic science are adapted to the needs of every home.

The classes will be conducted by specialists, and some of the courses are offered for the first time, in this region. We have already heard from prospective students, and shall be pleased to hear from others who contemplate taking courses. Address The Human Culture Co., Salt Lake City.

PROFESSOR RICHARD T. HAAG.

Principal of the Fielding Academy.

Delineation and Sketch by John T. Miller

Every person wears in his countenance two records: one of these has been inherited from ancestors thru the many generations back to the beginning; the other is the impression made by the thoughts and life of the person himself. These records are so plainly written that they are full of meaning to the student of human nature.

In Prof. Haag, whose photograph appears in connection with this sketch, some of the mental powers are so pronounced as to force themselves upon the attention of anybody familiar with only the elementary principles of character study. The brain-centers thru which the reasoning and spiritual powers of the mind act are much more prominent than the other intellectual centers. Observe the broad high forehead, and the long distance from the opening of the ear upward and forward. This development gives a tendency to dwell upon philosophical and abstract problems rather than on the purely scientific. The esthetic faculties, or the powers of the mind which give an appreciation of the beautiful in art and in nature, are strongly developed here and give a mental relish for poetry, music, and the other fine

arts. The emotions and propensities are strong and active, as indicated in the facial expression, and give vim, vigor and vitality to the physical and mental powers.

The temperament is quite well balanced, but the three systems of bodily organs are developed in the following order beginning with the strongest: the nervous system; the nutritive system; lungs, circulatory, and digestive organs; the motor system, bones and muscles.



BIOGRAPHICAL.

Prof. Haag was born in Stuttgart, the capital of Wurtemberg, Germany. Feb. 4, 1867. During the early years of his life he attended the best schools of Germany, and was fortunate in being directed by a mother who was in the vanguard in the study and practice of the science of correct living. The principles thus impressed upon his youthful mind laid the foundation for a useful life.

While still in his teens, Prof. Haag came to America and settled at Payson, Utah. There he learned the carpenter

trade and came in contact with the hard facts of life as they are usually found in a newly settled country. He pursued a course of studies at the B. Y. Academy under the tuition of that inspiring teacher, Dr. Karl G. Measer, and graduated from the Normal department. At the age of 20 years he was given the principalship of the Elsinore public schools and successfully filled the position. After one year in this service he resigned his position to pursue studies at the L. D. S. College and later became a member of the faculty of that institution and was instructor in art and modern languages. In 1896 Prof. Haag accepted a position in the Weber Stake Academy teaching the same branches and acting as chorister.

In 1899 Prof. Haag went to Germany and was for two years or more connected with the "Stern," a semi-monthly German periodical. After returning from Germany he accepted a position as principal of the Fielding Academy, at Paris, Idaho. Under his direction the institution has grown rapidly. He has associated with him an able faculty, who are helping to place the Fielding Academy among the foremost educational institutions of Idaho.

Prof. Haag is an earnest promoter of health culture and social purity. He was one of the first to help establish the Character Builder and secured for it nearly 100 of its first subscribers. He showed his faith in the effort by his works. If the Character Builder had as many such friends as it deserves it would soon be possible to send out a million copies a year instead of only sixty thousand a year as we have done in the past.

Prof. Haag is well adapted, by nature and thru a long course of training, for his chosen profession. His soul is in the work, and in his training of the youth he emphasizes the physical and moral phases of education as every true teacher should. He is a growing teacher and will be a power for good wherever his lot is cast.

J. STOKES, JR.

The Character Builder has been brought to its present standard thru much work and a little money. Those who have contributed their time have always considered it a work for humanity. Most magazines of the Intermountain region have been short-lived, and the promoters of the Character Builder expected a struggle in carrying the magazine thru its infancy and childhood. Mr. Stokes was connected with the work during these periods, as business manager, and is thor-



oly familiar with the efforts required to establish a magazine in the valleys of the Rocky mountains. He passed thru the stage of poverty and self-denial in the work. After leaving the Character Builder, Mr. Stokes became one of the most successful insurance writers of Utah. In his new occupation he soon earned a wedding stake, and was recently married to Miss Neff of this state and county. Mr. and Mrs. Stokes are now in Chattanooga, Tenn., where Mr. Stokes

is assisting in publishing the semi-monthly Elders' Journal.

Mr. Stokes is full of push and energy. He has not a lazy bone in his body. For several years he has been pursuing busi-

ness and literary studies preparatory to entering upon his life's work. His present field of activity furnishes him an opportunity for pleasant mental and physical employment.



MRS. LORA C. LITTLE.

Editor of the Liberator.

Mrs. Little is a Reformer by inheritance and education. She has been a school teacher, a compositor and a homemaker, and is now editor of the clean, vigorous magazine, "The Liberator," published at Minneapolis, Minn. The journal is devoted to the principles of correct living and rational methods of treating disease. It is an uncompromising foe to vaccination, Mrs. Little, like Mr. L. H. Penn, President of the National Anti-Vaccination society, lost a child thru vaccination, and is now collecting much authentic evidence that is damaging to the practice.

Mrs. Little's work is not negative. She shows very plainly in her writings that

sanitary science and not vaccination is the true preventive of smallpox.

The photograph of Mrs. Little is an interesting study to the character reader. The features have the imprint of a kind but determined mind. Such characters are not easily turned from the ideals at which they are aiming. The brain development shows strong intellectual, esthetic, moral and spiritual powers. She is a humanitarian and would not intentionally or knowingly injure any of God's creatures. Her fight is against injustice and in favor of truth, justice and for the principles which lift humanity to a higher plane of life. We trust that she and the LIBERATOR may continue in the good work of freeing the people from their bondage to ignorance and prejudice.

Moral Education.

THE IMPENDING CATAclysm.

Dr. George W. Carey.

The dry leaves whirl and swirl,
And seek a safe retreat,
As sudden gusts blow swift
Along the dusty road and street.

The seed once sown by selfishness
Has blossomed in its bed.
The fruit is growing, ripening fast—
Its color crimson red.
The tree of hate bears posionous fruit,
Life withers 'neath its shade,
And those who plant and nourish it,
Beneath it shall be laid.

The storm has burst, the cannons roar,
The earth runs red with blood;
Is this thy peace, O, Optimist—
Thy dream of brotherhood?
Shall competition, hate and strife
And wars' dread carange
Forever write its autograph
On history's bloody page?

Arise, O, man! O woman, great!
Unfurl co-operation's flag,
And let it wave on high;
And let the new earth onward wheel
And unity thy cry,
Toward the blessed goal,
And let the new heaven's choir chant
The Triumph of the soul.

THE FOLLY OF WAR.

By Elbard Hubbard.

Richmond P. Hobson of Alabama, graduate of Annapolis Naval Academy, Naval Constructor, and Captain by rank, wishes the United States to appropriate four billion dollars for battle-ships. This would give us a navy equal in strength to the combined navies of England, France and Germany.

Captain Hobson is a most amiable young gentleman, affable, earnest and sincere. He is clever in intellect, and ready in speech.

The argument he makes is the argument of the professors of Annapolis and West Point. It is a very, very old argument.

There was once a man who expressed this idea better than the Hero of the Merrimac, and that man was Julius Caesar.

And here it seems necessary to state two facts: Captain Hobson is not Julius Caesar, and the United States of America is not the Roman Empire.

The value of a statement by any man depends largely upon who the man is. When Captain Hobson gives reasons why this country should have a great force of fighting-ships, please bear in mind that the business of Captain Hobson is to build and manipulate fighting-ships. Hobson says that it takes three years to build a battleship. That is true, but you can sink one in five minutes so effectively that it cannot be raised until the last great day.

Every man exaggerates his own importance, and the importance of his profession, occupation or calling. He thinks that his business is the one necessary thing.

The preachers tell us that the world would go into moral dissolution if it were not for their profession. Most doctors are of the opinion that were it not for the science of medicine the race would long since have ceased to reproduce itself. The doctors teach us how to thwart nature, just as lawyers show us how to evade the law, otherwise we couldn't live out our days. Yet I have sometimes thought that the ease with which we call in our family physician and pour into his large, furry ear our tale of woe, instead of learning for ourselves how to keep well, has vitiated the health of mankind with a weakness not peculiar to men of middle age. Also, that the preachers, by diverting attention from this world to another, have taken people from their work and made them victims of fear, fever and cold feet. Also, that an appeal to the courts for justice is futile, since law is one thing, and

THE CHARACTER BUILDER

justice, which is love with seeing eyes, does not tarry in town halls.

However, on all of these points I may be in error, being but human, and thinking lightly of that for which I have small use. Of course I need health, divinity and righteousness in my business, and to get these articles, unadulterated, I am put to the strait of producing them myself, rather than use those put up in tins.

Possibly the world would be just as well off if all books on medicine were destroyed, and Emerson's "Essay on Self-Reliance" made the only text book on which physicians and preachers should be examined to show their fitness; and that all law-books should be destroyed, and judges who could not pass their finals on Browning's "The Ring and the Book," be disbarred.

By business I am a teacher and a farmer. I think that the noblest occupation man can follow is to teach men and women how to be happy thru useful activity, and make two ears of corn grow where one burdock and two jimson-weeds grew before.

Of course I may be all wrong in this, but I have to write what I think. I, like Hobson, am proud of my business.

The only man, to me, who is not respectable, is the man who consumes more than he produces. I will admit that there was once a time when soldiers were necessary to protect the producers. But that time has passed—let the soldiers go to work; they have sat on the fence and watched us hoe long enough. If they want any of these potatoes, let them pick off the potato bugs—these are the enemy.

The only foes that threaten America are the enemies at home, and these are ignorance, superstition and incompetence.

The Hobson idea of naval supremacy is no new thing. The Spaniards had the bee in their bonnet in the sixteenth century. They built at tremendous cost their Armada that was to sweep the sea. But as I remember history it was sent to the bottom of the sea—and suddenly.

When Captain Hobson has had his way and built a navy that will out-top

any three navies of the world, one of two things will happen: The navies of the world will combine and wipe us off the face of the sea—this, according to the general law that athletes die young, gabbyjacks get the sedative, bullies get bastarded, and men who indulge in gun-play are sure to look like pepper-boxes sooner or later.

The second contingency is that this immense navy will divide into two parts and turn on each other.

This latter is the real menace.

The man who carries a revolver stands in two grave dangers: Some one will shoot him; he may shoot himself.

Captain Hobson should hearken to the advice of Ali Baba, who says, "My son, if you don't want to get yourself did, never play the game of the didders."

Caesar argued that the purpose of an invincible army was to insure peace, but his blood had scarcely dried on the bespattered statue of Pompey, before his army was—doing, what? Oh, yes, protecting the toilers!

Not on your life—that magnificent army had divided into two parts, and one half, under the leadership of Mark Anthony, was giving chase to the other half, under Cassius and Brutus.

It took Mark Anthony and his Roman army two years to reduce and demolish the other Roman army; Cassius died in battle, and Brutus fell on his own sword. Mark Anthony never knew a day's peace in his life, but died by his own dagger nineteen years after the death of Brutus.

The armies of Rome killed more Romans than foreigners.

The soldiers of America have killed more Americans, twenty times over, than they have foreign foes.

You didn't think of that, did you, Richmond?

And your father, Richmond, was one of those who fought his own country in a fight to a ghastly finish.

We devastated your fair Southland until it was but a smouldering ruin, and we cut that swath of death a hundred miles wide, from Atlanta to the sea, where only vultures fattened.

Would your navy have stopped that war, Richmond?

Ah, no, but civilians—business men of good sense—could and would if it had not been for soldiers and preachers.

A preacher is one who is paid to reflect the superstition and ignorance of the pew. When he fails to do this, he finds himself out of a job, and quickly. Commerce is the true civilizing agent, not theology. The preachers, North and South, stood for war, and every church was a recruiting office.

Had the professed Christians of America set their faces toward peace, we would have had peace. Wendell Phillips, William Lloyd Garrison, Gerrit Smith and Henry Ward Beecher fairly represented the Christian element in the North and they clamored for war. I have spoken of each of these men in lavish words of praise, yet this I say—they were fanatics, all, for they were blind to justice, and saw but one side of the question. They cried out that the slave must be made free. This was well, but freedom at the expense of murder is not well. Neither Phillips nor Beecher would admit that there were two sides to the question. They wanted to fight—by proxy: They knew no cure for the social ills of the time but violence.

No sensible person now admits that the story of "Uncle Tom's Cabin" pictures truth. But the South did not know that the real curse of slavery fell upon the slave owner. And the North didn't know either one of these truths or the other—it was melted in sympathy or aroused in wrath by the thought of the men in bonds.

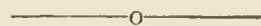
Business men, with simply a firm and fair idea of justice, and a willingness to give and take, could have adjusted every difficulty. But the clamor of soldiers, and those vicarious soldiers, preachers, swept Christ, and the spirit of Christ, like an avalanche into the sea.

The soldiers and the preachers had their way. The war was fought.

If Hobson materializes his immense Armada, it will be easy to find an excuse to play the whole tragedy over again.

The present war between Russia and Japan does not turn on a question of freedom of humanity. It is simply this, Japan objects to an increase in power on the part of Russia. This is an unwritten law among nations—no one power must be too strong—no one power must dominate the seas. Hobson's supreme assumption is that America can do so, wisely. We smile. The planets are held in place thru the opposition of forces—the one thing that makes the universe secure.

Unlimited power in a man or nation is not to be tolerated, nor sought. Lest we forget, lest we forget! Our Monroe Doctrine is just this, and nothing else—power must not be overbalanced. Switzerland lies safe and secure in her beautiful mountains—none dare touch her, for to do so would disturb the balance of power. Caesar died thru heroic treatment administered for acute ambition. The end of Napoleon came for this one reason—his power disturbed the equilibrium that means peace. And the allies arose and put him down. Hobson, I fear, has never read the history of Napoleon, as written by his gifted neighbor, Tom Watson, of Georgia. Napoleon was whipped because he carried a chip on his shoulder. This is the one thing that the gods who write the laws of nations will not palliate nor excuse.—The Philistine.



PRACTICE WHAT YOU PREACH.

Benjamin B. Keech in Leslie's Weekly.

Have you any plan or notion

As to how this world should run?

Have you made a great commotion

Showing how it may be done?

Do you live as you've directed

In the good things that you teach?

And (to questions you've subjected)

Do you practice what you preach?

It is laudable, I'm sure,

If you've any worthy plan

That, in time, may help secure

Future happiness for man.

But if you belie your teaching

(Please believe it, I beseech)

You would better give up preaching
Till you practice what you preach.

Any one can talk religion,
Any one can talk reform;
But that person's name is legion
Who can stand and face the storm;
You will find in every instance
That your arguments will reach
To a somewhat greater distance
If you practice what you preach.

Many things are advocated
That will keep the world from sin;
If you feel quite agitated
O'er the subject, then begin
To explain the situation
To your friends, and unto each
Be a living illustration
That you practice what you preach.
—Selected.

PERSECUTED PROGRESSORS.

The earnest advocate of any progressive principles, oftentimes become discouraged at the apathy and indifference of the multitude. Let such pause and reflect on what are now familiar commonplace realities, and consider the romance, pathos and tragedy attached to such, when these are hidden in obscurity. In our short sketch it will be impossible to enumerate all who have been sufferers in the path of progression, or detail all the circumstances of those we may cite. We only hope to outline a pleasant and profitable study of the entire subject.

When Galileo strove to upset what he perceived to be a fallacy, he was ridiculed, jeered and persecuted in divers ways. Finally he was imprisoned and given the choice of his life by deserting his cause, or death by adherence; after considerable torture he gave a disavowal on the eve of execution; but on rising he whispered to an intimate friend: "The earth moves for all that." When the Greeks were at the zenith of their advancement in science and art, there came on the scene one who claimed to have discovered what he styled sympathy of sound; he was rebuffed with abundance of declamation. Thinking to convince,

he constructed an ingenious mechanical figure, and placed a guitar in its arms. On the day appointed the people came from far and near to witness the demonstration. At an open window on the opposite side of the street sat the so-called fanatic, who played a guitar. Slowly, but surely, the mechanism of the figure operated, a sound like unto another guitar is heard, his idea is a demonstrated fact; but, notwithstanding, the crowd seized him and drove him to the stake. Today we have that same truth put to practical utility in the telephone. Every school-boy is familiar—more or less—with the name of the inventor of the steam engine. Watt was reckoned as an expert who stood at the head of his profession, and as an authority on steam had no compeer. There was in his employ a young man who advocated locomotion by steam. Incredible as it may sound the great master declared it was utterly impossible to move an engine on wheels." The lad set to work and erected a steam motor which he used during his travels; but those who heard its snorts and saw it whirling thru space said he was Will o' the Wisp, or one who was in league with wizards; he was so sorely beaten that he was compelled to abandon his idea. Not until seventy years after did the locomotive become an actual reality under George Stephenson.

It would be superfluous to recapitulate the difficulties and opposition which was meted out to Stephenson.

In steam navigation we have a parallel in Symington, who had palpable proof which was ignored; about thirty years after Henry Bell was successful in the same direction; but not without partaking of some of the pains and penalties of progressive thought. Fancy could not weave any tale more pathetic than the scorn of the learned and the buffetings of the mob toward Murdock, who sought to introduce the system of lighting by gas. When he lit up his own house with "his new light" his neighbors deserted him because they believed him uncanny. After a lapse of fifteen years we find him as witness before the British House of

Commons in connection with the "Windsor Gas Bill."

Scientific Expert: This man might as well try to give us light with a slice from the moon.

Lighting Expert: It is absolutely impossible to have light without a wick.

Sir Walter Scott, the great novelist, sneeringly said: This man proposes to give us light from smoke. Not until thirty years after was the change inaugurated.

Turning to medical science, we have a typical example in Dr. Harvey, who propounded the idea of the circulation of the blood thru the body, which was pooh-poohed for a considerable period before its acceptance. Fiction could not portray a more romantic story than is to be found in the biography of Anna Kingsford, a most remarkable and interesting personage. She was the first woman pioneer in breaking down the barriers which hindered her sex from even attending classes in medicine or surgery. The medical faculty held up their hands in horror at the idea, and by their hostility caused her much vexation; but she was at last successful and duly capped an M. D. Her whole energy was devoted in arousing public opinion against the brutality of surgery—at that time she aided in launching the great crusade of anti-vivisection.

The surety of steam as a power of locomotion and navigation, or of lighting by gas never could have been demonstrated without certainty of purpose; for certainty of purpose leads to application and to continued perseverance until attainment results. It is obvious that the claimants or progressors had studied each of the respective problems, and that the disclaimers had not sought to acquaint themselves with the claims made.

We pity all who disregard anything whatever without examination, or by persecution, contempt or sarcasm, which are the outcome of ignorance.—Wm. Leggat, Glasgow, Scotland.

All the world's a stage, but the parts are often badly cast.—The Philistine.

LIFE IS WHAT YOU MAKE IT.

To the preacher life's a sermon,
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.

To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient
That needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school;
Life's a "good thing" to the grafter,
It's a failure to the fool.

To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.

Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.

Life is lovely to the lover,
To the player life is play;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty to the shirk.

To the heaven blest romancer
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?
—S. E. Kiser.

THE FREEZING AND STARVING OF WESTERN CATTLE.

From statement of Mr. E. K. Whitehead, at Denver, Colorado, on the "Freezing and Starving of Cattle," we take the following:

"There is no blacker stain on the civilization of this nation than this. Imagine in December a single animal already gaunt from cold, hunger and thirst; and

of the three the thirst is most terrible. Imagine this wretched creature wandering about on an illimitable plain covered with snow, with nothing to eat except here and there, buried under the snow, a sparse tuft of scanty moss-like dead grass; eating snow for days and weeks because there is nothing to drink; by day wandering and pawing in the snow, by night lying down in it, swept by pitiless winds and ice storms, always shivering with cold, always gnawed with hunger; always parched with thirst, always searching for some thing to eat where there is nothing, always staring with dumb, hopeless eyes, blinded, swollen and festering from the sun's glare on the snow. Imagine that, and imagine yourself enduring one hour of it; multiply that by twenty-four; multiply that by the slow-moving nights and days from December to April, if life lasts so long; then multiply that by forty million, and you have the statistics of the brute suffering, in this one way, for one year and every year in this unspeakable trade. Take all the brute suffering in the city of New York for one year and it would not offset that of the cattle on some single ranches in the West in one day. It is like the figures astronomers give us—meaningless, because we cannot grasp them. The mind and heart cannot take in what it means. It saddens one for a lifetime to see the ghastly corpses of starved cattle on the plains, and still more ghastly living ones. Poor, fleshless shapes, which it seems the strong-clinging life cannot let go of, their dull brains, so sodden with suffering they hardly know they suffer still, the very hair on their bodies bleached and colorless with famine, staggering about with staring eyes and listless steps, growing ever weaker until they stumble and fall in little heaps of hide and bones, which even the coyotes, the scavengers of the plains, despise and will not touch.

"On a single ranch in Texas last winter, five hundred thousand dollars' worth of cattle died. On many ranches half were lost; on some, three-quarters; on almost all, many; while all the rest went

down to the very verge of death, and suffered all its pain without its relief.

"The owners of these animals are 'our best citizens,' foremost in politics, society, business and religion, warmly clad, eating three square meals a day, and sleeping in comfortable beds paid for by the sufferings of these helpless beasts, deliberately put out where their owners know they are dying lingering deaths, but enough of whom will survive to make a profit. These respectable gentlemen bitterly resent any attempt to interfere with their business, even by the enforcement of the law. In some states they have succeeded in preventing the enactment of laws for the protection of dumb animals, on the avowed ground that it would be bad for their business.

—o—

HERE AND NOW.

Here in the heart of the world,
Here in the noise and the din.
Here where our spirits are hurled
To battle with sorrow and sin;
This is the place and the spot
For knowledge of infinite things;
This is the kingdom where thought
Can conquer the prowess of kings.

Earth is one chamber of heaven;
Death is no grander than birth;
Joy was the life that was given,
Strive for perfection on earth.
Here in the tumult and roar,
Show what it is to be calm;
Show how the spirit can soar
And bring back its healing and balm.

Stand not aloft nor apart;
Plunge in the thick of the fight,
There in the street and the mart,
That is the place to do right;
Not in some cloister or cave,
Not in some kingdom above;
Here on this side of the grave,
Here we should labor and love.

—Ella Wheeler Wilcox.

—o—

TRUE CIVILIZATION.

With the real ever before us, there is always the ideal. The real has its rise

in existing conditions of society; the ideal in those conditions that have their rise in the innate sense of justice, the good will to all mankind, and the contemplation of peace, harmony and universal love and happiness.

Existing conditions have their rise in the dominance of selfish desire and the love of sensuous pleasures—conditions of more wordliness. These exclude the higher and nobler impulses of the soul, giving rise to conflicting interests, struggles for individual supremacy, and devotion to the pursuit of mere sensuous pleasures. Such conditions necessarily involve the world in war, despotism, slavery, extremes of wealth and poverty, oppression, crime, disease and manifold miseries.

"And the King shall answer and say unto them: 'Verily, I say unto you, inasmuch as ye have done it unto one of the least of my brethren, ye have done it unto me.'"—(Matt. 25: 31-40.)

These conditions express the Brotherhood of Man—that condition that affords the highest degree of happiness to mankind. It is founded on the principle of "Love thy neighbor as thyself," showing that love is the fulfilling of the law, as expressed in the Golden Rule.

True civilization then consists in the full, orderly, complete and harmonious development, unfoldment and culture of all the bodily powers and mental faculties of the human being. Every child is born with the germs of these powers and faculties, and when so developed, they will result in the complete individual; thus securing the true civilization. With the means supported by nature, therefore, and the impulse to its accomplishment, all possibilities are within man's reach.

The history of the past records one continuous struggle of man with his fellow man. This was the inevitable result of his undeveloped condition all along the ages. His animal propensities being dominant gave rise to selfish and sensuous desires, while the moral and spiritual nature was held in subjection; yet it manifested its existence by the worship of

beings held superior to him, and to whom he imagined himself to be subject.

The incentive to seek happiness was never lacking, but he did not know what to seek. He sought the satisfaction of his desires, but they being selfish and sensuous, led him into conflict with his fellow men, with the inevitable result of war, despotism, and all manner of conflicting interests and struggles for individual supremacy and personal aggrandizement.

We can see the cause if we look at it rationally; but in our blindness, we attribute it to ignorance, when it may clearly be seen that it has its rise in our state of feeling; for as we feel, so we think, and as we think, so we act. Socrates said: "To know the good and not pursue it, is akin to madness." To know the good! How many know the good? That is the great problem. Prof. Paulsen has written two chapters on the question, "What is Good?" and yet it is unanswered. To know the good, everyone would pursue it; but the innumerable and opposite ways man attempts it, proves the fact that men do not know the good, for its pursuit would always secure it, and true civilization would be realized.

The good that each one pursues is what he thinks will best promote his welfare, present and future. In fact, the entire business of his life is to seek the good (the satisfaction of his desires), and avoid the evil he fears will bring him pain and misery. But what a chaos of feeling, thought and confusion! The multiplicity and contrariety of opinions, beliefs and accepted dogmas in regard to what is good, and, withal, the dominance of selfish and sensuous desires not only prevent the solution of the problem, but necessitate the continuance of existing conditions of society.

How, then, shall we advance civilization? Taking out of account the matter of evolution, we discover that human agency is the direct means of its advancement, as well as of its decline. Then human agency must undergo a change from the pursuit of selfish and sensuous desires to the pursuit of moral and spiritual

aspirations. But under existing conditions, these are dominated by the lower order of the feelings. This is the actual condition of society the world over; tho there are a few who would gladly be willing to change the order of feeling and give the supremacy to the higher order of the feelings. But those who control the affairs of life will not have it so. Their special interests forbid it; what they think is their best good without caring to consider what is the best good for others and will resist any change for the good of others.

Here we have in as few words as can express it, the conception of true civilization and the causes that prevent it. The history of the development of physical science affords a complete lesson if we would but heed it. No science was possible until the forces that gave rise to its phenomena were discovered and recognized. The movement of the celestial bodies was as familiar to the ancients, yet astronomy was impossible until the forces that kept them in motion was recognized. Chemistry was unknown until the forces that gave rise to its phenomena, for the geocentric theory and the acceptance of alchemy were impediments that clouded the vision of researchers, and they resorted to speculative theories.

Such is the position of mankind in regard to mental science. The force that gives rise to all human interests is not recognized, as mechanical and chemical forces were not recognized, and theories even more absurd, if possible, were accepted in regard to ethics that stand as impassable barriers to the development of ethics.

These show how slow men are to reason when they accept error believing it to be truth; for few, indeed, can escape any delusion, however absurd, if it were taught at the mother's knee, reiterated by teachers, and respected and accepted without question at the time in which they lived.—Banner of Light.

“The mother in her office holds the key of the soul, and she it is who stamps the coin of character.

REALIZATION.

I had a message for mankind,
I felt the world should know;
It fired my soul with its import,
And kept my heart aglow.
A message of Truth and Justice,
Of Equality and Right,
To help our old world grow better
And drive back error's night.
I gave my message to the world
In words the tongue could find,
But the voice has never uttered
The all that was in my mind.

Dream on, oh, toiling mortal!
Nor think thy dreaming vain;
Thou shalt find realization
Upon life's higher plane,
Of all hopes and aspirations
Thou'st cherished here on earth,
Fruition of the bright ideals
Which thou hast given birth.
Dream on, oh, weary mortal,
Thy dreaming shall come true;
Realization of each one
Shall yet be given you.

—Philosophical Journal.

THE RELIGION OF HUMANITY.

By this caption I do not refer to the philosophy of August Comte, but to human life. To realized altruism, or brotherly love. Call it spiritual reciprocity or universal kindness.

This seems to us to cover the whole of human nature, comprehending, on the one hand, the duties which each individual soul owes to itself, its obligation to keep its own integrity, purity and independence, and, on the other, the obligations and duties that connect each individual soul abroad to other souls, to home and family, to neighborhood, to society, to one's country, to the whole brotherhood of man.

On the one hand we have the virtues of self-reliance, obedience to the inspirations of one's own soul; on the other we have the mutual kindness, good will and regard for right that hold communities together, the affections of home and friendship, the sweet charities that carry

relief to every form of deprivation and suffering, the multiform humanities that seek to establish justice and live between man and man and to improve and elevate the condition of the race.

It is questioned whether this is really religious work or the evidence of religion? I reply that I know not what "Religion" is, if it has not the practical allegiance of the human heart and life to the divine law of love. If it be not to keep one's soul clean and truthful, pure and upright, according to the inner light and sense of duty which is within; and to help other souls to cleanliness and purity, to truth, to peace, according to the inspirations of that love which flows thru us from the inner life—light of all, and which is to bind us in one fraternity with our fellow men.

We do not live to ourselves alone! No! Such a life, even tho it uses few religious terms, confesses no "religious forms," is yet in the best sense religious. It is truthful and spiritual.

This very integrity which it has is the energy with which it adheres to the law of eternal rectitude. This very love which inspires its acts, impelling it to constant kindness and beneficence, is an animating example from the very heart of infinite love—of the breathing light of life.

Let us have that integrity of spirit, that love, and we live day by day in serene communion with the Eternal Being. Our desires are players; our acts are worship; our kindnesses are sacraments; our natural growth and advance in worthy effort and achievement is our growth in "grace," and death, when it comes, is but a step, composedly and fearlessly taken, into the opening secrets of the inner life, hidden with the spirit in God.

'Oh, my mortal friends and brothers!
We are each and all another's;
And the soul which gives most freely
from its treasure hath the more;
Would you lose your life, you find it,
And in giving life you bind it
Like an amulet of safety, to your heart
forevermore." —Light of Truth.

ORIGIN OF CRIME LIES IN THOT.

The origin of all crime lies back of the quick temper which held the knife.

The origin of crime lies in thot. A crime is the result of a series of thots, the first of which might have lodged in the brain of an innocent child.

Men who have studied the workings of the human mind tell us that each thot makes a track upon the brain. That the same thot always travels over the same path. They tell us that the track deepens as the thot passes more and more frequently over the path until the thread-like track becomes a deep rut.

A wagon track, light at first, if constantly driven over, becomes a rut. If the wheels continue to plow into the earth the track is cut deeper and deeper until it is impossible for the wheels to roll out of the rut until it reached the end of the road.

It is thus with ruts in the brain. When the path is cut too deep the thot must follow the old course, wherever it leads.

The rut may lead to theft.

The rut may lead to lying.

The rut may lead to murder.

Every thot, good or bad, if allowed to travel again and again thru the mind, leads to some act, good or bad.

Crime has its origin in a thot.

Great prisons have been built, but crime still walks among us.

The habitual wishing to possess what belongs to another too often leads to theft.

The ever-present wish to be rid of one who is hateful too often leads to murder.

Strong walls cannot control crime until brick and mortar can control thot.

And thot is free as the air. It slips past the guird, it passes thru the key-hole, it scorns the grating, it laughs at walls of stone, it knows not the terrors of the gallows.

Prisons cannot save us, the scaffold cannot free us, the laws cannot protect us from crime.

Ah, but where the laws are weak you are strong.

When the walls of the prison are fragile, you are powerful.

While the hangman's rope cannot choke the life from crime, you can.

When the desire for the possession of what belongs to another comes to you, turn it out. Don't wish for what is not your own. Resolve to earn what you would have. Thus a different brain track is made and this track deepened will lead to prosperity, never to theft.

Man is more powerful than the law.

We are more powerful than are the instruments of the law. We can control thot, and crime begins in thot.—Evie P. Bach.

VULGARITY A NATIONAL CURSE

By Joseph Alfred Conwell.
From "Manhood's Morning."

Vulgarity is a national curse. The habit of saying and doing vulgar things is a common vice. Vulgar yarns, stories and jokes, vulgar by-words and smutty phrases and off-color insinuations travel like wildfire among the young men. Indeed masculine conversation is besmirched with these things. They find their way into the newspapers, dime novels and much of our cheap literature. Let a real smutty joke be unearthed within some focus of iniquity in New York and it will climb thru the Alleghenies, travel thru the Mississippi valley, and over the western plains and be hawked about the streets of San Francisco in less than a week. It is the debasing and polluting feature of the language. Thousands of young men think or talk little else.

Almost all knowledge imparted to boys concerning the sacred relation of the sexes, and of the transmitting forces of life is clothed in language as vulgar and obscene as ever echoed in the streets of Sodom. It flows like the breath from lip to lip, from men to boys, from boys to children, until its blighting and damning voice is heard upon every side. As a consequence there is an indelible immoral taint in the imagination of almost every mind.

Vulgar pictures meet the eye every-

where. Cigars and tobacco stores are panoramas of artistic lewdness. Advertisements of cheap theatrical performances cater to sensuality almost entirely. They are so made because the morbid tastes of young men are attracted by the carnality which they suggest.

No bait is more captivating to the average young man than a questionable picture, and cigarette manufacturers have, by offering such as prizes to purchasers of their goods, wrought an injury upon youthful minds only surpassed by the smoking of their vile and drugged concoctions of tobacco.

The naked bosom of the ball room and dance hall and the padded legs in silken tights upon the stage simply meet a popular demand for such things. Their influence upon the moral character of young men is such that the devil and all his angels might be challenged to produce something more alluring and vile in results.

WHO IS TO BLAME?

By Mary Wood-Allen, M. D.

The parent must also understand that the child's being discovered in wrongdoing does not necessarily imply that he is a hardened reprobate. Particularly is this true in regard to immorality. The child in all probability has been taught that it is wrong to lie or steal, and has therefore some sense of wrong-doing if he commits these offenses. But concerning himself in the domain of sexual morality he has probably had no right instruction. All efforts of his to obtain information from his parents have been met with falsehood, evasion of denunciation. When, therefore, outside of the home he has met someone willing to talk to him on these subjects, he has no means of knowing that the knowledge he obtains is wrongly given. In the facts recited to him by his wiser companion there is an explanation of his mother's embarrassment or his father's reproof of his questionings.

When parents and teachers maintain absolute silence concerning the facts of

sex and reproduction, they ought to know from their own experience that the child will seek and obtain the information from less worthy sources, and they should not blame him as a deliberate sinner if the knowledge he obtains is poisoned by impurity. It seems unjust, when we remember how children are not only permitted, but actually driven to seek rightful information from polluted sources, that they should be considered culpable because their moral nature has received taint thereby. Let a child be discovered in immoral conduct and a wave of righteous indignation sweeps over the community and justice is only satisfied when the hardened reprobate of six or ten years of age is expelled from school and thrown out on the streets and alleys among the outcasts and vagabonds "where he belongs." And yet who has been to blame? The child, it may be, to some extent, but chiefly parents and teachers.

The blame lies with parents and teachers and with them lies also the remedy. Not in condemnation, or punishment, but in instruction and in co-operation to secure such instruction. The teaching must begin with the parent and should be continued by the teacher with the knowledge and approval of the parents, and when the child knows that he can learn as thoroly and scientifically of himself as he learns of other facts of nature and of science; when the glamour of secrecy is removed, the temptations to evil-doing will be greatly lessened and our public schools, instead of being secret sources of immorality thru evil communication, will become open fountains of good, thru scientific instruction.

THE CURSE OF EVIL READING.

By Anthony Comstock.

I most solemnly declare as my firm conviction that there is no scourge so terrible; no foe so much to be dreaded; no influence so far-reaching, as the curse of evil reading.

I do not speak alone of the obscene and indecent matters, which must trail in secret, because of their slimy character;

but I speak of the sickening details of loathsome crimes as published in the daily press; of illustrated papers that each week seem to run amuck thru the daily press, gathering up from these filthy details subjects for sensational illustrations.

I speak of criminal advertisements of mal-practitioners, which enter our homes thru the columns of the daily press, of billboards, shop windows and newsstands—finger boards to moral leprosy.

In the heart of every child there is a chamber of imagery. The eye and ear are open portals to this chamber. Thru them the spirit of evil may carry in that which is foul and unclean to contaminate and destroy it.

When these facts are considered, the importance and necessity of removing from before the eyes of our youth the slimy and degrading influences that flaunt themselves from billboards and newsstands, will be apparent.

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Socrates was once asked by a pupil this question: "What kind of people shall we be when we reach Elysium?"

And the answer was, "We shall be the same kind of people that we were here."

If there is a life after this, we are preparing for it now, just as I am today preparing for my life tomorrow.

What kind of a man shall I be tomorrow?

Oh, about the same kind of a man that I am now.

The kind of a man I shall be next month depends upon the kind of a man I have been this month.

If I am miserable today it is not within the rounds of probabilities that I shall be supremely happy tomorrow. Heaven is a habit. And if we are going to Heaven we would better be getting used to it.

Life is a preparation for the future; and the best preparation for the future is to live as if there were none.

We are preparing all the time for old age. The two things that make old age beautiful are resignation and consideration for the rights of others.—The Philistine.

Home Making.

HOUSEHOLD WORK.

By E. F. A. Drake, M. D.

"Household work is hardly to be classed as intellectual," said a man teasingly; "it does not take brains to wash dishes." "It takes brains to endure the washing," was the reply.

Just so does it take brains in every department of home work, from dusting to embroidery; and from getting the meal when it is planned, to the clearing up after; and the brains need to be mixed with patience, illimitable.

Have you ever thought how very much a woman's life is like the menu which she must perforce offer up to her family, day after day, year after year?

Could we know the bill of fare which a woman prepares for her family, and the manner in which she serves it, we would have a pretty fair estimate of her character, her real self. It would not be at all pleasant to be dubbed "The bon-bon and sweetmeats woman," "The bread and butter and sauce woman," "The mush and milk woman," or "The pork and beans, or corn beef and cabbage woman," or "The Fried Eggs, doughnuts and mince pie woman." Yet if the world had eyes to see it could read all this in the lives of the family over which she presides.

If this be true, we must believe that we are accomplishing for ourselves and for our families just what our food represents in its qualitative value. So much of coarseness and unpreparedness; so much of froth and nothingness, so much of sensible, life-building nerve and muscle strengthening power; so much of dainty, nerve-exhausting-in-preparation dishes that mean little to the family when done, with the brains which should be behind it all left out.

"It doesn't take brains to do housework," is the world's version, without a laugh.

Oh, but it does, and large brains, too, to do it as it should be done. It takes

brains to appreciate that many of the children who break down nervously in school do so, not as the result of hard study and crowding alone, but, partially at least, and many times wholly, from poor and inappropriate food and careless hours at home.

The mother should be such a student of human nature in her family that she can rightly divide the contents of her larder so as to furnish each member of her household with that which is most appropriate for his or her upbuilding.

She needs to know that absence of appetite means anything but the need of concocting dainty dishes to tempt the spoiled palate; that it means better the withholding of food entirely until a natural appetite returns for good, wholesome dishes. She should know that all the food wanted under such conditions is plenty of water, hot and cold, and aside from that full rest of the tired stomach until nature kindly rights things.

This simple negative treatment alone would save thousands of lives yearly which are sacrificed thru food slugging, drug-giving treatment which prevails the world over.

The home-keeper needs to know that the food which her family should have depends largely upon their temperament, their occupation, their sex, their habits, their surroundings, the climate, and sometimes upon the peculiarities of the participant. The father who is going to his counting room or office, shut in all day, and the one who goes to active out-door work, needs a very different bill of fare. The man living in a close flat in a crowded down-town district, needs a vastly different table from the same man living in the outskirts of the town where the air is fresh and his garden claims an hour or two of his time after he comes from his work each day. It may be that he was brought up on the farm and has learned to like the regulation farm diet, and thinks that is the best thing for him, even in his different surroundings. It is the wife's duty to skillfully change his dietary and make over his tastes that he shall have what is

best for him in his new surroundings.

He will soon turn from his sausage and buckwheat breakfasts to the fruit, cereal, toast and warm drink, with perhaps an egg daintily cooked, and declare he feels better. The food of the sedentary man should be largely made up of fish and eggs, instead of the hearty, concentrated meat which he has been so fond of, the value of the fish being not so much in the boasted brain food value as in the lighter and more easily digested quality. Hot bread and cakes should give place to toast or well done, twenty-four hours old whole wheat bread, sweet and appetizing.

I dare to say that any wife with a knack and determination sufficient can in a very short time change the tastes of her husband and make him her ardent admirer when he understands the brains she is putting into her care of him.

For brain workers, the good dietary of fish, eggs, whole wheat bread, cereals, vegetables and fruit is best. In warm weather many of the meals can be served cold with profit. Bullion made and set away until the fat is cooled and skimmed off is delicious, served cold, while the deserts in warm weather should be fruits, either cooked or uncooked.

The school children can have nothing so good as the fruit and cereal diet, and with the now and then child that does not take kindly to the cereals, an egg can take their place. Milk for drink, or some one of the cereal coffees, little meat, but plenty of butter and cream, will supply them with the building material necessary and nothing with which to clog the digestive tract or cloy the appetite.

Girls and women need less food than men and boys, and it is true that they are apt to neglect themselves more often. If the father does not come home to the midday meal, it is too often just-what-happens-to-be-left-over, or a piece of bread and butter, and not what she needs or is best for her.

Is it any wonder that our girls, who are employed in the down-town business houses and must depend upon the restaurants for their noon-day lunch, are pale and thin and soon show signs of

giving out, when you notice what their order is as they come in tired from their work. A piece of pie and a cup of coffee, perhaps, or doughnuts and tea, or one of the light frothy deserts with iced tea, swallowed greedily, because it is cool. The good, wholesome bowl of soup, which would refresh and nourish, or the roast beef and chicken sandwiches, are passed by, and the milk and baked apples and plain bread and butter entirely ignored for the indigestible and innutritious pie and coffee.

What more needed philanthropy than a midday lunch room that will furnish only these things that are good and none of the others, and at such a reasonable price that it will be attractive?

Milk should be eaten, not drunk; and by this I mean taken sip by sip and allowed time to mix with the juices of the mouth before being swallowed. So eaten, it becomes one of the most highly digestible and nutritious foods that can be gotten, and a food that is indispensable in the dietary of school children who rise not very early and need to start for school soon after breakfast. Milk eaten properly, with their fruit and toast, should be all that is necessary, while the luncheon as well should not be heavy, since their brains will again be very active for two or three hours in the afternoon. The heartiest meal should be at night and not later than half-past five for the younger children, nor than six for the older ones and the adults.

There should be no activity of the brain in study for the children in the evening, and the young people who must have an hour or two after dinner will not be troubled if they allow themselves an hour of rest following the meal before the study begins.

This evening study for our children is raising up a generation of nervous dyspeptics, who can never be a comfort to themselves or any other, and who will never be able to do themselves justice in the race of life.

For our young men and women alike there should be taught in all our schools, thru the higher grades, a knowledge of

food values, fitting each climate, temperament, sex and condition. This taught, fewer homes would generate and nurse disease, and men and women would be sent into the world with clear brains and strong bodies to meet life's demands.—The Home-Maker.

SOUPS.

The White Rose Fruit Soup.

Strawberries, Sago,
Pineapple, Sugar.

In cup of strawberry and one-half cup pineapple juice, cook one tablespoonful of sago until transparent. Sweeten with one tablespoonful sugar. Cherry, grape juice, currant, or cranberry juice can be used in place of strawberry juice, and lemon or orange in place of pineapple.

NUT CHOWDER SOUP.

Nut Soup Stock, or Nut Butter.
Eggs, Carrots,
Tomatoes, Onions,
Nuttolene, Parsley.

Dissolve one-quarter pound of nut soup stock or one-quarter pound nut butter in one cup of strained tomato juice, heat and add one cup of shredded nuttolene and two hard boiled eggs mashed fine. Two small onions and two carrots diced and cooked. Tablespoonful chopped parsley. Heat to boiling point and serve.

NUT FRENCH SOUP.

Nut Soup Stock, half-pound can,
or Nut Butter, half-pound can,
Tomatoes, 1 Cup Strained,
Two Onions, chopped.

Cook 30 minutes, then add one teaspoonful thyme, half teaspoonful sage, three bay leaves, one tablespoonful brown flour.

CREAM OF CELERY SOUP.

1 cup of diced celery (cooked),
1 quart milk, 1 cup cream,
1 tablespoonful flour, half teaspoon celery salt. Boil ten minutes.

ENTRIES OR MEAT SUBSTITUTES.

The White Rose Vegetable Roast,
Brown Sauce.

Navy Beans, Eggs,
Dried Green Peas, Bread Crumbs,
Lentils, Mixed Nuts,

Cook until tender one cup beans, lentils and peas, rub thru colander; add to mixture, one cup of mixed nuts, two eggs, one-half cup milk, enough bread crumbs to make it stiff. Bake in form of a loaf one hour.

BROWN SAUCE.

Tomatoes, Konut,
Onions, Caramel Cereal Coffee,
Celery Salt.

Cook in two tablespoonfuls Konut, one sliced onion, until brown; add one-half cup stained tomatoes, one cup caramel cereal coffee, two cups water, thicken with brown flour, season with celery salt; heat and serve.

NUT MEAT PIES, POTATO CRUST

Potatoes, Protose, Eggs,
Cream, Nuttolene, Onions,
Parsley, Sage.

Cook and mash five small potatoes, add cream and one egg, sage, salt, oil baking cups and shape potato mixture around the inside of cups. Fill with the following mixture: One-half can protose, one-half pound of Nuttolene, add one egg, beaten with one-quarter cup milk, salt, celery salt, grated onion. Place in cups and cover with the potato mixture, bake 30 minutes, serve in cups, garnish with parsley.

WALNUT AND LENTIL PATTIES.

Lentils, Eggs,
Milk, English Walnuts,
Gluten.

Cook and mash one cup of lentils, add one cup of English walnuts chopped, one cup of milk, one egg, salt, and add gluten to make stiff. Form into patties and fry or bake; serve with tomato or brown sauce.

THE WHITE ROSE NUT IRISH STEW.

Potatoes, Green Peas,
Onions, Nuttolene.
Cook until tender.

Add one and a half cups of diced potatoes and one cup of diced onions. Add

one-half cup of green peas and three-quarter cup of diced Nuttolene. Pour over all a nice tomato sauce. Garnish with parsley.

IDEAL CHILI SAUCE.

Tomatoes, Celery Salt,
Onions, Lemons,
Sugar.

In one cup of strained tomatoes add one-half onion grated, one-half teaspoonful celery salt, one tablespoonful lemon juice,, one tablespoonful of sugar. Cook for thirty minutes, thicken with corn starch.

SALADS AND SALAD DRESSING.

GOLDEN SALAD DRESSING.

Lemons, Eggs, Sugar.

Cook one cup lemon juice, one cup water and two tablespoonfuls sugar until boiling, remove from fire and add two well beaten eggs.

MRS. W. H. NELSON.

Drugless Medicine.

MEDICAL ADVERTISEMENTS IN NEWSPAPERS.

Editor Medical World—I have a friend who intends launching a newspaper upon the community. He has signified his intention of omitting from its pages all ads. relating to patent medicines. I would be pleased to see in a future issue of The World why such a course would be the correct one to pursue. The reason for my request is that I would like to convert completely this future editor.

O. N. SCHUDE, M. D.

Vienna, Mo.

Any man with brains will admit that the "patent medicine business" is one that can only exist by fraudulent claims made in such a manner as to ensnare the ignorant and unwary. Will any man of honor assist, encourage, and abet the obtaining of money from those who deluded and robbed? The publisher who allows such advertisements to appear in his sheet actually does this, and the mon-

should be pitied and shielded, rather than ey he receives for the publication of such advertisements is "blood money" in all truth. It is taken from those who are not only infirm in body, but also in mind; could degradation be greater?

The better class of journals are now excluding advertisements of such firms as they style "objectionable;" this is understood to refer to those who advertise means of producing abortion and of restoring "lost manhood." Of course this exclusion is not brought about by the lessening of their cupidity, but because the public is offended by the insertion of such advertisements. We doubt whether the firm that advertises a sure method of restoring the absent molimen does as much actual harm as those firms which advertise sure cures for cancer and tuberculosis. It is not a different matter at all; to exclude the one and to allow the insertion of the other is to attempt making a distinction without a difference. Hence, those journals which act logically, exclude all medical advertisements, because they well know that honorable men who propose doing what is right, do not advertise. Thus they face the issue squarely, and do not dodge it in any particular. It is well known that some of the most barefaced and preposterous schemes to delude the public by medical advertisements are heralded in the religious press; great the shame.—Medical World.

GOOD BLOOD MEANS HEALTH TO ALL PARTS.

Blood, living blood, is a wonderful germicide. Micro-organisms cannot live in healthy, living blood; but stagnant blood, blood which is impure, poorly nourished, is the very best agent in which to grow the majority of the bacteria and micro-organisms. Given a congestion, and we have a partial stagnation of the blood stream, which, if unrelieved, may lead to complete arrest of the flow and the condition most favorable to the development of disorders due to the multiplication of micro-organisms. This answers the question which may arise,

"How about disorders such as typhoid fever, measles, and others due to micro-organisms?" An individual in good health does not acquire any such condition. Health in some part of the body must run below par, otherwise the micro-organism will not obtain a lodgment or suitable nidus for growth and development.—Eastern Osteopath.

INDIGESTION.

Indigestion is a sort of bugbear to many members of the profession, simply because they attempt to treat all cases alike. When a patient with dyspepsia calls upon you for treatment, it is first necessary to find out the real cause of the trouble. One man has indigestion because he eats too much animal food; another because he consumes an excess of starches or sweets.

A man may have indigestion as a result of constipation, caused by inattention to the bowels. He has no regular time to go to stool, consequently the act of digestion is incomplete, and this neglect reacts on the whole function. Another man owes his indigestion to excessive use of stimulants, tea, coffee, alcoholic beverages, or tobacco. Still another may suffer from an accumulation of mucus in the bowels.

Want of outdoor exercise is a very common cause of indigestion. The habit of bolting the food and gulping down large quantities of ice-cold water at meal times are also considerable factors in bringing about this troublesome complaint. Eating between meals and tasting favorite dishes after hunger has been satisfied weakens the digestive organs.

The majority of people suffer from some form of indigestion, for which there is a multiplicity of causes. No permanent relief can be given unless the cause is gotten at. The physician who would be successful cannot have hobbies and fads about the treatment of indigestion. He must lay theories aside and study the case. Treatment must be based on the actual condition of the patient.

The fact is, indigestion offers a first-class field for the specialist. Many chron-

ic diseases hinge on some old neglected form of indigestion. Many people tolerate chronic indigestion in the belief that their sufferings are inevitable; others because they have doctored unavailingly. Set yourself to get at the facts when consulted, for the relief of indigestion. Do not attempt to treat on conventional lines, or to have one treatment for all.

Especially do not overlook the real value of olive oil in the mucous form of indigestion.—Medical Brief

We grow old because we do not know enough to keep young, just as we become sick and diseased because we do not know enough to keep well, says Orison Swett Merden, in *Success*. Sickness is a result of ignorance and wrong thinking. The time will come when a man will no more harbor thoughts that will make him weak or sick than he would think of putting his hands into fire. No man can be sick if he always has right thoughts and takes ordinary care of his body. If he will think only youthful thoughts he can maintain his youth far beyond the usual period.

If you would "be young when old" adopt the sun-dial's motto: "I record none but hours of sunshine." Never mind the dark and shadowed hours. Forget the unpleasant, unhappy days. Remember only the days of rich experiences, let the others drop into oblivion.

It is said that "long liverers are great hopers." If you keep your hope bright in spite of discouragements, and meet all difficulties with a cheerful face, it will be very difficult for age to trace its furrows on your brow. There is longevity in cheerfulness.—The Crisis.

Schools and colleges in the past have largely made life irksome to the student. Punishments, threats, and dreadful examinations have been so much in evidence, that there has been an eager desire to get thru school and out of it. We only go back to the thing that has given us pleasure. Many college men got their education in college—and often never acquired any afterward.—The Philistine.

Youth's Department.

THE MODERN CHILD.

Born Scientifically,
Studied terrifically,
Clothed very carefully,
Dieted sparefully,
Aired systematically,
Bathed most emphatically,
Played with quite drearily,
Steeped in gentility,
Sweet infantility,
Punished spencierially,
Santa banished,
Mother Goose vanished,
Where are the babies,
The real human babaies
The olden times knew?

Harnessed scholastically,
Drilled superdrastically,
Cultured prodiguously,
Lectured religiously,
Classified rigidly,
Reasoned with frigidly,
Loved analytically,
Listended to critically,
Dosed with the "ologies,"
Rushed thru the colleges,
Crammed pedagogically,
"Finished" most logically.
Where is the childhood,
The fresh, happy childhood,
The olden time knew?

Children successively
Reared thus aggressively,
Posing eternally,
Wearied infernally,
Planned for initially,
"Formed" artificially,
Will they submit to it?
Never cry "Quit" to it?
Will not analysis
Stop from paralysis?
Till our distraction
Ends with reaction
Brings back the childhood,
The bright, careless childhood
The olden time knew.—Ex.

GETTING ACQUAINTED AT HOME.

A young fellow who had got into the habit of spending all his evenings away from home, was brought to his senses in the following way. One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not. "Well, I'd like you to go somewhere with me." The young man himself tells what happened.

"'All right,' I said. Where shall I meet you?"

"He suggested the Grand Hotel at half-past seven; I was there. When he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and started straight for home.

"'She is staying at our house,' he said.

"I thought it strange that he should have made the appointment for the Grand under those circumstances, but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and my sister.

"The situation struck me as funny and I started to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, altho I can laugh over it not. I sat down, and she told me one or two anecdotes of my boyhood, at which we all lauhged for a little. Then we four played games for a while. When I finally retired, I was invited to call again. I went upstairs feeling pretty small and doing a good deal of thinking."

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman, and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—Purity Advocate.

"CORRECT ENGLISH: HOW TO USE IT."

By Josephine Turck Baker,
Editor of the Magazine, "Correct English: How to Use IT."
Evanston, Illinois.
Copyright, 1904, by Josephine Turck Baker.

ARTICLE II.

COMMON ERRORS OF THE CARELESS SPEAKER.

The verb "to lie" seems to be in general disrepute; undue preference being shown to the verb "to lay."

Our careless speaker tells us that he is "laying down;" but he doesn't say "what." He prefers to leave us in doubt rather than to acknowledge that he is "lying." A little study will enable one to master the difficulties of "lie" and "lay," altho an instance is recalled of an earnest student who left her dog standing in the middle of the room because she could not remember whether she should command him to lie down or to lay down. Fortunately, the poor animal had sufficient independence of spirit to lie quietly down?

In order to understand when to use lie and when to use lay, it is necessary to remember: First, that "to lie" means "to rest," while "to lay" means to cause "to rest;" and, secondly, that the past tense of "lie" is not l-a-i-d but l-a-y, and that the past participle of "lie" is not l-a-i-d but l-a-i-n. Thus, I am going to lie down. I lay (not laid) down yesterday. I had just lain (not laid) down when you called. An exposition of "lie and lay" is given in this issue in order that the careless speaker may be able to determine when he is "lying," and when he isn't.

GRAMMATICAL CONSTRUCTION.

Lie and lay.

"Lie" means "to rest," "to recline."

"Lay" means "to cause to rest, or to lie."

The principal parts of "lie" are:

Present: Lie.

Past: Lay.

Present Participle: Lying.

Past Participle: Lain.

The principal parts of "lay" are:

Present: Lay.

Past: Laid.

Present Participle: Laying.

Past Participle: Laid.

Note.—"Lie" is an intransitive verb and expresses inaction. "Lay" is a transitive verb and expresses action.

Examples:

Lie (intransitive), "to rest," or "to recline."

I am going to lie down.

I lay down yesterday.

I was lying down.

He is lying down.

I had just lain down when you called.

Lay (transitive), to cause "to lie."

I will lay the book where I found it.

We laid the money on the table.

He is laying the carpet.

I have laid the books on the shelf.

Lie (to rest).

Present: Lie.

Past: Lay.

Note.—"Lay" and not "laid" is the form of the past tense of the verb "to lie." Example.—She told me to lie down and so I lay down for a few minutes.

Lay (to cause to lie).

Present: Lay.

Past: Laid.

Note.—"Laid" is the form of the past tense.

She told me to lay the book down, and I laid it on the table.

Lie (to rest) and lay (to cause to rest).

Examples:

You will find the book lying (resting) where I laid it (caused it to lie).

I laid (caused to lie) the book on the table, where it has lain (rested) ever since.

GOOD RESOLUTIONS.

I will be neat.

I will do honest work.

I will not have the blues.

I will keep my mind clean.

I will be master of myself.

I will learn to love good books.

I will never even shade the truth.

I will get up every time I fall.
 I will be punctual in all things.
 I will be courteous to old people.
 I will never spend more than I earn.
 I will not acquire another bad habit.
 I will not let my temper control me.
 I will be agreeable and companionable.

I will know well some honest business.
 I will not become habitually suspicious.
 I will not overrate or undervalue myself.

I will not be a whining, fault-finding pessimist.

We will not swear.

We will not use slang.

We will not lose our tempers.

We will not handle the truth carelessly.

We will not laugh at the mistakes of others.

We will not say anything to make another unhappy.

We will not gossip or say mean things about folks.

We will not fidget, or fuss so as to disturb others.

We will not let a day pass without doing something to make somebody more comforted.—Selected.

A FATHER'S IDEAL FOR HIS BOY OF TWELVE.

In looking forward to the time in my boy's life when he will emerge out of childhood into youth certain convictions and ideals have taken shape with regard to what I want him to be and to know; and with the clearer apprehension of those ideals the desire to see them realized has strengthened. I want him at the age of twelve to be a physically well developed, perfectly healthy, dependable affectionate boy, straightforward in character, with buoyant spirits, interested in the right kind of things.

His health is to be established by having him spend his days as far as possible out of doors in all weathers; by providing a plain but generous diet at regular hours; by requiring daily abundant use of cool water for bathing and drinking,

and by securing long nights of unbroken sleep in a room flooded with fresh air.

It is my conviction that up to the age of twelve a boy can get the education he needs better by doing things than by studying about them. That is, by various forms of interested physical activity, both of work and play. The chief thing I want my boy to learn is how to work, how to apply himself to an appointed task until it is done or his time is up. The task ought not to be made too hard nor the time too long for undeveloped powers of application and endurance; but within proper limits, even at this age, a boy can begin to learn the great lesson that lies at the foundation of all high achievement.

The chief thing I desire in the way of knowledge gained from books is that he shall have learned to love to read, and that his taste shall be formed by reading the best.

To sum up briefly: I want my boy during childhood to be established in good health, good habits, good thots, by outdoor life, with many and varied kinds of physical activity; by reading and comradeship with his parents; by companionship with other boys; with enough instruction in reading, mathematics and music in the public school to bring him up to his school grade at the age of twelve. But I want his home to be the central and the supreme influence, the place where he will get his ideas of life, his point of view and his ideals.—Edward E. Bradley.

But when the sun is fierce and high,
 Some people long for lemonade,
 And some for fancy drinks,
 And some for soda—with the aid
 Of sundry wicked winks—
 But when the sun is fierce and high,
 'Tis then my fancies turn
 To buttermilk; 'tis then I sigh
 For nectar from the church.

—Coleman's Rural World.

Are you going to be a promoter of public beauty this season? The best place to begin this is right at home in the dooryard.

CHARACTER THE MEASURE OF SUCCESS. Wealth is far from being the measure of success; indeed, a true success is a developed character, a high and noble manhood, that ministers to the great heart of humanity. There are thousands of poor, retiring men and women who have done more for the comfort of their fellows than any proud and arrogant millionaire.—Phrenological Journal.

If a man really wants to know what the community thinks of him, all he has to do is to run for office, and then read the newspaper items about himself.—Selected.

How many thousands there are who live out a whole life and have nothing to prove it by, only that they have had the mumps, the measles, and perhaps the chickenpox.

He who criticises, be he ever so honest, must suggest a practical remedy or he soon descends from the height of a critic to the level of a common scold.—Elbert Hubbard.

"Our grand business undoubtedly is: not to seek for that which lies dimly in the future, but to do that which lies clearly at hand."—Carlyle.

"Don't be too hard on the boy. You must remember that he hasn't reached the age of reason."

"I know that. He has reached the age of excuses."—Kansas City World.

Bacon—"That dog seems to have almost human intelligence."

Egbert—"How?"

Bacon—"Why, he doesn't seem able to keep a scent."—Yonkers Statesman.

Don't wait to go to heaven. You may be badly disappointed when you die to find that you have faded out of the opportunity. Try to live here as you expect to live in the hereafter. There may then, perhaps, sometime be no transition necessary.

TOO EXPENSIVE.

"Hello, Billson! Is it true that you are going to get married?"

"Not much! I can't afford it."

"But you draw a good salary."

"Yes. But women spend so much these days I couldn't stand the pace. It costs too much to clothe them in the latest fashion."

With which remark Billson lighted a 10-cent cigar, paid for two rounds of drinks and proceeded to lose seven straight games of billiards.—Commoner.

It's good to have money and the things money will buy, yut it's good, too, to check up once in a while and make sure you haven't lost the things that money won't buy. When a fellow's got what he sets out for in this world, he should go off into the woods for a few weeks now and then to make sure he's still a man, and not a plug hat and a frock coat and a wad of bills.—Saturday Evening Post.

There's nothing gained by fretting,
Gather your strength anew,
And step by step go onward,
Let the skies be gray or blue.

You want to be rich? Strive to possess yourself and you will be it. You desire power? In your heart there is a vacant throne; ascend it. Then you will be lord over a Kingdom which has no borders.—O. v. Leixner.

Duty, like a strict preceptor,
Sometimes frowns, or seems to frown;
Chose her thistle for thy sceptre,
While youth's roses are thy crown.
—Wordsworth.

There are a thousand ways of lying, but all lead to the same end. It does not matter whether you wear lies, tell lies, act lies or live lies, your character is ruined all the same.—Success.

Man is but a parasite upon a speck of dust whirling in infinite space. Who will deny that in infinite space there are higher beings than man?—Bigelow.

CRUELTY TO ANIMALS.

Bitterly deploring the prevailing indifference to the sufferings of dumb animals, the Rev. Minot J. Savage, in his pulpit in Unitarian Church of the Messiah, New York, paid his respects with especial vehemence to women who wear birds in their hats; to rich men who dock their horses' tails, and to Englishmen who "come here to kill something with Buffalo Bill."

"Men want their horses to make fine appearances in the street," said Dr. Savage, "so they adopt the overhead check, put in their mouths a bit that causes torment, so that they will appear all restless; they dock their tails, they do all sorts of cruel things purely out of vanity to make a finer display on the street."

"I wish those people who do these things could have some parallel thing in their own case for a little while, a bit in their own mouths, their own heads tipped back and held there until it was torture."

"Tender hearted and loving women are the most pitiless sinners of all. Certain birds are put to death for their plumage just at the time of year when it means suffering and starvation and death for their helpless young. And women who would faint at the sight of a drop of blood, and call themselves religious, will deck themselves out with these trophies of atrocious cruelty and then come into the house of God and bend their heads meekly in a hideous mockery of devotion."

"There has never been a period in human history when animals have been so abused, so maltreated, so neglected, treated so inhumanely as they have been in Christendom for the last 1900 years. It has grown into a habit in Christendom simply to kill something. Today somebody has said that the young Englishman, when he has nothing more important to do, says, 'Let us go and kill something.' That is his idea of having a good time. And so they come here with Buffalo Bill in the Rocky Mountains purely for the delight of killing something."

"We have trained horses, domesticated the dog and cat and many other animals merely for our own amusement. Have we a right to take possession of these independent lives? Whether it is right or not, is it not perfectly clear that we have no right to make slaves of them first and then be inhumanely cruel afterwards?"—Humane Journal.

THE WHITE CROSS SOCIETY.

This society was started under the auspices of the Chicago First Aid Society, an organization of which mention has already been made in this paper and which is now merged into national organization.

This society bids fair to become to municipalities what the Red Cross is to the army. Any person may be enrolled in its membership and receive instruction which will enable him to be of service to humanity in case of accident or mishap.

Mr. Howe says that 30,000 persons are killed in the world every year by accident and 3,000,000 are injured. This fact, he says, is of itself cause enough for the education of the masses in methods to be used in relief work.

The purpose is not to supplant the physician, but to provide temporary relief till the physician can reach the victim. In this way, Mr. Howe says the physician will be assisted in his work of relief.

It is the intention to form classes in the hospitals and in the large factories where lectures will be delivered by noted men who will give their time and services free; purely out of love for the race. The headquarters of the society will be in the future at 934 Fine Arts building.—Humane Journal.

The laborer uses his muscles so much as to draw the blood to all parts of the body and so is a good sleeper. In fact, most laborers use their brains too little. If they would think more and study more, it would kindle up their finer forces, render them more happy and skillful, and lengthen their lives.—Dr. Babbitt.

Our Boys and Girls.

THE MARCH WIND'S MESSAGE.

Lella Marler.

"Do you know any boys named Fred?" asked Nellie in a very serious tone one day, as we sat in our big chairs in front of the glowing fire-place.

"Yes," I told her, "I have a very dear cousin named Fred."

"Have you honestly?" said she.

"Yes, truly I have," I answered very seriously.

"I'm ever so glad," continued Nellie, because if you have a Fred, I know you'll like my Fred and be good to him. You will now, won't you?" and her big blue eyes looked into mine earnestly.

"Yes, sweetheart," I said, drawing her little curly head over on my arm. "But who is your Fred? Tell me all about him. Will you?"

"Course I will," said Nellie, watching the fire with dreamy eyes. Then she was quiet for a few minutes.

"Say, Aunt Kate," she said at last, looking into my face again, "do you b'lieve in fairies?"

"I suppose so," said I. "But I thought you were going to tell me about your Fred. It isn't all a fairy story, is it?" And as I smiled into little Nellie's face she became very grave again.

"Why, you see, Aunt Kate," she explained, "it's a fairy story, what is true. I know it's a true fairy story 'cause Fred told me himself."

"All right, deary, go on. It must be true if Fred told you. Tell me the story."

"Well, you see, Aunt Kate, it's like this," And then Nellie settled herself comfortably and told me her fairy story, just as I am now telling it to you.

"Fred is my play fellow, and he lives at Mr. Jones' place in that big, old ugly house just across the street from our house. Mama likes Fred 'cause he don't swear or throw sticks at my kitty; and so she lets him come over and play with my blocks and read me stories from the

Christmas book that grandpa gave me.

"Now I must tell you first how I found Fred; else you can't tell what a good boy he is. You see my pussy cat, Trixy, is a most awful cat to run away and get into trouble with mean boys and big dogs. Well, Trixy was out on the street and a big dog chased her up in a tree and when I ran to get her the big dog barked and I was dreadfully scared, and I ran into Mrs. Jones' place. And Fred,—well, he heard me by the gate, 'cause I cried a little bit when I saw the big black dog trying to kill my pretty kitty. And Fred came and chased the old dog away and took Trixy home for me; and he helped me feed her. And I showed him my two white rabbits, and our cherry tree, and my new doll, and that's how I found Fred.

"And then when Mama told Fred to come over, he told me all about the big house where he lives. And that's where the fairy story happened.

"You see, Aunt Kate, Fred's mama and papa are dead and old Mr. Jones is Fred's Uncle Jack. Fred lives there and goes to school. And he is a good boy and very happy now, but he was most awfully sad before the fairy story happened. Fred sleeps up stairs in the big ugly house, and you know it is a big, cold room up there, and it is a bad place for a little boy to sleep, in the winter. And when Fred would be asleep the wind would wake him up and it would 'moan pitiful' Fred said. And it would come up the stairs and go thru the windows and it sounded like some poor live lady. And the old windows would rattle and the dead vines, on the shutters would crack and the whole place would sound frightful. And Fred would get scared and cry, and think there must be ghosts under the bed. But his uncle was mean to him and made him sleep up there, anyway. And one night when he was sleeping he saw a real fairy. The wind groaned and groaned and then in came the fairy with a long gray dress on; and she looked just like the wind would look, if you could see it. And she groaned just like the wind, and oh

she was dreadfully cold. And when she looked at Fred he was scared most to death; and then she said to him: 'Little boy, you are sad, and I have come to tell you how to be happy.' And she told Fred that she was the March wind and she said what made her so cross and ugly was 'cause she had to hate everybody. She said she would always have to be ugly. But she told Fred that he could be pretty and very happy if he wanted to be; but it was a great secret. Then she came close to him and she was so cold she almost froze him. And she whispered the secret in his ear. And you can't guess what it was. All she said was, 'Love everyone.' Then she told Fred that if any one was unkind to him, he must love them and they would be good. If he did not have any friends, he must love someone and they would be his friends and would love him. She said if he was in trouble he must always think, 'I love everyone, and I love God,' and then she said someone would help him. She said that as long as he thought, 'I love you,' wherever he went he would find friends. And she said those very words, 'I love you,' would help to make him a good man, and make everyone love him. And then the fairy went away and when Fred woke up he was most froze for the window was wide open. And Fred wondered if his dear mama had been back again, 'cause she was the only one who used to say 'I love you,' to Fred. And then he 'membered the fairy and he wondered if she was honestly the March wind and if she had told him the truth; or he wondered if it was all just a dream. But Fred thought she must be a really true fairy. So he tried to do just what she told him. And course Fred's just a little boy, just my playfellow, and I guess maybe you might think he just dreamed it all. But, Aunt Kate, she was a sure enough fairy all right, for what she told Fred, honestly happened. And now Fred is happy again, just like he used to be when his own lovely mama used to teach him to say his prayers and used to kiss him good-night and say 'I love you.'

"Fred can 'member just as well how he felt and he said he feels glad just the same way, now, when my mama kisses him and says, 'I love you.' And Aunt Kate, I love everybody, too. I love papa, and mama, and Fred, and you, and oh—everybody. And everyone loves me, too, Aunt Kate. Don't you think so? And so I am most sure that it must be a true fairy story."

Book Reviews.

THE ATTAINMENT OF WOMANLY BEAUTY OF FORM AND FEATURES. The cultivation of personal beauty based on hygiene and health culture, by twenty physicians and specialists. Edited by Albert Turner, the publisher of Health Culture. 284 pages, \$1.00. The Health-Culture Co., 151 West 23d St., New York.

The fourth edition of this book, revised and enlarged, is before us and we hope it will pass thru a thousand more editions. Every girl and woman should read it, and many valuable suggestions for men are contained in it. If the excellent advice of this book were universally followed there would be no further use for cosmetics and patent medicines. This book is a positive educator; it tells what to do in order to obtain health and real beauty. It can be obtained for the price of a bottle of patent medicine and should be read by every woman.

CONSUMPTION, a Curable and Preventable Disease, by Lawrence F. Flick, M. D. Published by the author at 732 Pine St., Philadelphia, Pa. 295 pages, cloth, \$1.

This is a book for the layman, and contains much valuable information about the dread disease consumption. This book has a mission; it is written in plain language and is full of interest from beginning to end. The author shows clearly that the function of many germs in the body is as mere scavengers to change the dead organic matter to the inorganic state. The real dangers of tuberculosis are pointed out by the au-

thor and the most scientific method of treating the disease is explained. He emphasizes the importance of building a strong body so as to be immune from consumption and all other diseases. It is a book well worth reading.

EPITAPHS, by Frederick W. Unger. Published by the Penn Publishing Co., Philadelphia. 169 pages, cloth, price 50c.

The book is a collection of odd and amusing epitaphs collected from all parts of the civilized world. Here is a sample:

"Little boy, pare of skates,
Broken ice, golden gates.
"Little girl, box of paints,
Sucked her brush, joined the Saints.
"Bigger girl, healthy bloom,
Belt too tight, early tomb."

Here is another one containing a lesson to humanity:

"Here lies John Racket
In his wooden Jacket
He kept neither horses nor mules;
He lived like a hog,
And died like a dog,
And left all his money to fools."

VACCINATION A CURSE and a menace to personal liberty, with statistics showing its dangers and criminality, by J. M. Peebles, A. M., M. D., Ph. D. 326 pages, cloth, \$1.50.

Dr. Peebles has lived four score years or more and has been around the world four times. He has been a practicing physician for half a century and speaks as one having authority. The book contains an abundance of evidence against vaccination from the most eminent authorities in the world. Isolation and sanitary science are rapidly displacing vaccination. The sentiment against this blood poisoning process is growing strong among intelligent physicians and laymen; this book will do much toward abolishing the practice of vaccination.

POLITICS IN NEW ZEALAND. Being the chief portions of the political parts of the book entitled "The Story of New Zealand," by Prof. Frank Parsons and C. F. Taylor, M. D. 108 pages, illustrated, 25 cents. Published by C. F.

Taylor, 1520 Chestnut street, Philadelphia.

The book is full of valuable information on the history of the political development of the best governed country in the world. The book is well worth to any student of economics, many times the price asked.

THE GOSPEL OF CAUSE AND EFFECT, or the Philosophy of Rewards and Punishments Here and Hereafter, by Thomas H. Nelson. 283 pages, price \$1.00. Grace Publishing Company, Indianapolis, Indiana.

The author of this book writes from the true religious viewpoint and shows the relationship between theological doctrine and the various sciences that are inseparable from the everyday life of all persons. Religion thus interpreted should appeal to every human being whether he be a member of any denomination or not. This book can be read with profit by everybody as it is a true interpretation of religion.

MEATLESS DISHES. Being a collection of tested recipes for various dishes in which meat forms no part. Including useful hints on hygiene and science in the kitchen, care of cooking utensils, etc. 16 pages, price 10 cents. The Vegetarian Company, 167 Dearborn St., Chicago.

THE FOLLY OF MEAT-EATING, by Otto Garque. 15 pages, 10 cents. Kosmos Pub. Co., 765 North Clark St., Chicago, Ill.

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Without hurry, without rest, the human spirit goes forth from the beginning to embody every faculty, every thought, every emotion which belongs to it, in appropriate events.—Emerson.

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Teachers who are unable to attend a summer school this summer will find it profitable to pursue a course of studies at home directed by the Human Culture Correspondence School. We study the talents and defects of our students and educate each one according to his individuality. The work can be pursued at any season of the year and each student can go as rapidly as his time and ability will permit. We emphasize studies that everybody should know. Some of these studies are not taught in resident schools. We have come to stay, and are building on a safe, scientific basis. If you desire a home study course write us for terms.

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We have on hand the following articles and desire to place them where they will do more good than they are at present doing. In return for them we desire to get some money that will help to carry on the human culture work. These are all rare bargains, and

if you need any of these articles this is a rare opportunity to get them. Here they are:

OFFER NO. 1.

One Edison's Automatic Mimeograph. Fifty dollars was the original cost of this printing machine. It is in good working order and will last many years. We will sell this Mimeograph and a five-years' subscription to the Character Builder for \$20. If the purchaser prefers he may have the Mimeograph and a share of stock in the Human Culture Co. for \$25.

OFFER NO. 2.

We have 100 of the New Era Bed-Cover Holders left. If there are 100 mothers among the readers of the Character Builder, who have difficulty in keeping their children covered at night, they should have these. The regular price is \$1.25. This article with the Character Builder and the Pioneer Route Map would cost you \$3.25 at retail. As long as the supply of bed-cover holders lasts we will send the three for \$1.75. Any mother who values sleep would not worry night after night about keeping her children covered when she can get a perfect holder on such reasonable terms.

OFFER NO. 3.

We have 25 of the Bigelow Models, or Dress Cutters and Fitters, that retail at \$10. As long as the supply lasts they will be sent postpaid for \$6.00 and a year's subscription to the Character Builder and a Pioneer Route Map will be given free with each purchase. The model was the best on the market three years ago and won the adoption at the L. D. S. University, where it has been used since, and is now used. After a thoro test, the head of the dressmaking department, Mrs. Kelly, has this to say of the model:

"I prefer the 'Bigelow' model to all others for class work or for family use, because it is so simple in its construction that the time spent in learning it is reduced to a minimum, and when once understood there is nothing that can be

forgotten. In fitting I never had better results with any other model."

MARY F. KELLY,

Instructor Sewing Dept. L. D. S. University.

We cannot get you more at this price after these are gone. If you need a "model" you will be sorry if you do not order this one now.

OFFER NO. 4.

For \$10 we will send you one share of stock in the Human Culture company. You cannot get a reduction on these if you purchase a thousand of them. The stock is becoming more valuable every day. Any person who has the reading habit or desires to cultivate it will find this investment profitable to himself, and he will aid in doing a work that will bless humanity here and hereafter.

Remember that: "Procrastination" is the thief of time," and many persons miss the opportunities of life by putting off for tomorrow what should have been done today. If you need any of the above articles now is the time to get them. They are worth much more than the price asked, but we do not need them and are in need every month of \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ to keep this work for humanity going and growing. Help yourself and you will help the cause.

WARNING THE CHILDREN.

By J. I. C. Howard, B. A.

Among school boys the innocent and unsuspecting are frequently led by some morbid companion to contract habits of life that blight their career, emaciate their bodies, and cause them bitter regrets in after days. How can we warn them against evil habits?

Parents should be very careful that their children are guarded from such evil associations. They should provide their minds with suitable food, and, also, provide for healthy recreation. Children should learn to consider their parents their best companions; and parents should seek to warn their children of the dangers which beset their lives on every

hand. They should teach them to avoid those whose conversation is impure and should shield them from gaining knowledge from improper and vulgar sources.

Children should be taught that any act which causes shame is in its very nature wrong and that physical suffering follows in the wake of every improper act.

Ignorance is by no means innocence; but knowledge properly acquired may save many of our boys and girls from physical and mental ruin.

It is a question whether amid the suggestions that nature itself affords such supposed ignorance can exist. It is the sincere wish of the writer that parents, all who take any interest in the physical and mental well-being of the rising generation should seriously consider if there be not some means of helping the young in the slippery paths of youth; some means of warning them of the dangerous reefs against which their frail bodies may be wrecked and their minds dragged down by the eddy of sin and disgrace.

As you look at children, observing their form, you will see some with a shapely, well-moulded head of good size, while others are ill-shaped or small; the features may be well-cut or defective in form.

Physiognomy is defined by Lavater as "the art or science of discerning the character of the mind from the features of the face." Such modes of study include notice of such proportions of the head as the following: the height and width of the forehead, or its narrowness from temple to temple, and the shallowness from the hair margin to the eyebrows; the greatest circumference of the head, which is something like 21 inches at eight years old, the measurement from ear to ear over the vortex being about 12 inches. The greatest transverse diameter of the head in a child is behind the ears; and the outline of face and head as seen full face should give the greatest transverse diameter high up, well above the cheek bones in the part forming the brain-case. The facial angle is seen best in profile.

In estimating the volume of the head, first look at it; note its form, and not solely the circumference or other measurements. A further idea of its volume may be gained by placing your hand on the head with your fingers open. Heads may be too large or too small; the forehead may present a lump on each side, or a ridge down its center; it may be shallow from above downwards, or narrow laterally. These defects of the head are of great importance, often being accompanied with a tendency in the child to be thin, delicate and dull; much depends upon how he is treated at home and in school.

At every possible opportunity observe the outline, form, and size of people's heads, paying special attention to the points mentioned; study the physiognomy of children and persons known to you, and draw your own conclusion as to the value of your observations.

The municipality of Webster City, Iowa, which already operates waterworks, lighting, heating and power plants, has now undertaken a city-owned daily newspaper, to be called the Graphic Herald.

—o—
 "The love of childhood is a common tie which should unite us in holiest purpose."—Mrs. Theodore W. Birney.
 —o—

President Harper has this to say of the correspondence course: "Correspondence work offers greater possibilities for real culture than the methods of class room recitation; it is equal to the work done in class, and I may go even farther and say that there is a larger proportion of high grade work done by correspondence than in the class room. People take work by correspondence only because they wish to get something out of it—while many students come to class merely because they have to—because that particular course is required for a degree."

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The following letter from the eminent Dr. Gunsaulus shows the esteem in which he holds the book:

Armour Institute of Technology, Chicago.
Mr. N. N. Riddell:

My Dear Friend—I have been very greatly struck with the delicacy and force with which you handle the very important questions treated in your book. I do not write recommendations for books, but I must say I regard this book of yours as the only volume treating of this topic which I would put into the hands of young people. I do not agree with all that you say, but I regard your spirit and method with profound admiration.

Faithfully yours,

Sept. 18, 1900.

F. W. GUNSAULUS.

Dr. Latimer says of it in *Health Culture*: "After a careful study of this work I do not hesitate to pronounce it the most valuable work on the subject for the general reader that I have ever examined."

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OCTOBER, 1905.

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righted,

Even in this land of ours;
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Yet to feel Truth's sacred showers.

Let us toil to heal the nations,
Waiting for the dawning, when
We shall read in deeds and actions—
"Peace on earth, good will to men."
—Francis S. Keeler.



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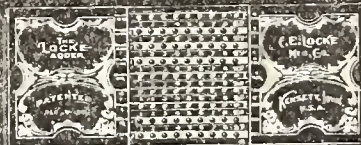
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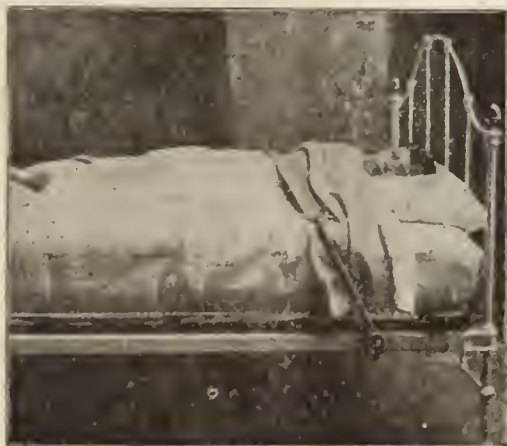
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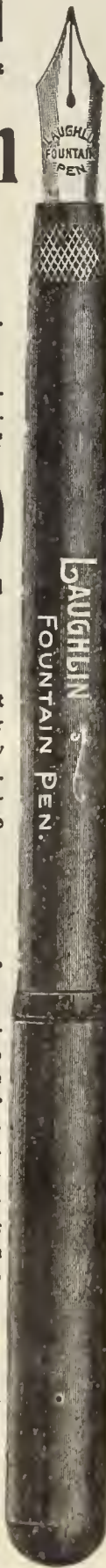
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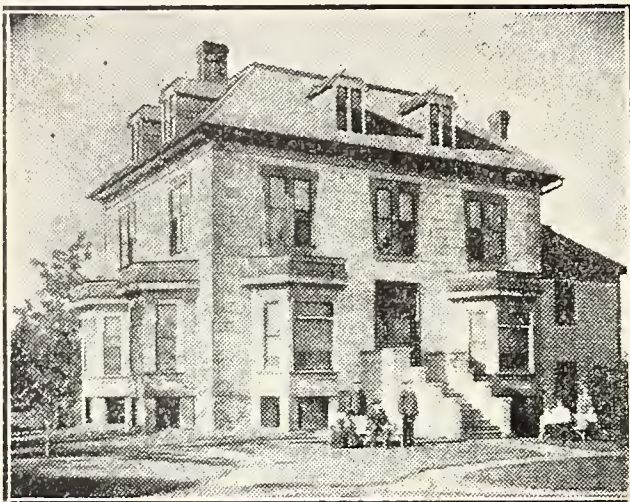
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THE CHARACTER BUILDER

AN EDUCATIONAL JOURNAL FOR EVERYBODY.

VOLUME 18.

OCTOBER, 1905.

NUMBER 10.

EDITORIAL.

The Character Builder uses the reformed spelling recommended by the National Educational Association.

A DAY AT THE STATE FAIR.

A most pleasing experience to a lover of children is Children's Day at the State Fair. It is always interesting to study children and a pleasant day can be spent studying the exhibits at the fair; but the great opportunity comes when you observe the children studying the exhibits. This is the occasion for banishing all cares and being proud of having children to take to the fair.

At the recent Utah State Fair thousands of children were made happy on Children's Day and will never forget the numerous impressions that were made. This was a grand opportunity to study botany, zoology and the numerous industries of our state.

The first to attract attention on entering the grounds was the great variety of fish exhibited by the state hatchery. Numerous varieties were there, ranging from the beautiful mountain trout to the hardy carp.

The Agricultural building contained the best specimens of fruit, vegetables, etc., of the state but was not up to the usual standard on account of this year's limited crop. The State Agricultural College had a good display of the enemies of vegetation and will certainly do the state a great service by helping to get rid of them.

In the poultry building one could see a variety of animals, from the prize chickens, ducks, geese, etc., to the domesticated rats.

In the new building that was recently completed many interesting object lessons

were furnished to children and adults. The knitting factory, trunk factory and other enterprises were in operation and furnished an opportunity to see how the numerous products there exhibited were made. The State University had pupils there showing the actual work of the State Normal training school. The numerous school and art exhibits were excellent, but unfortunately the building was not provided with sufficient light to display this work to the best advantage. The State School for the Deaf and Blind had some of its students there showing the work done in the institution. One blind young lady did remarkable work on the sewing machine. A blind young man performed skilfully on the violin, etc. This work was so interesting that large crowds were attracted. A noble work is being done for these unfortunates and every possible effort should be made to place deaf and blind children in that school in order that they may be made happy by bringing the sunshine of proper training into their souls.

The numerous first class cattle, horses, sheep, hogs, dogs, etc., were quite a contrast from some of the third, fourth and fifth class people, who were to be seen on the grounds. These first class animals are the result of scientific breeding and feeding. When the same principles of science are applied in improving human beings the average will be much higher than at present.

Some of the attractions on the Midway or the Pike were a disgrace to the Fair and a libel on the intelligence of the citizens of Utah. The directors deserve censure for giving their stamp of approval to the fortune telling tent conducted by a few half-civilized creatures whose foreheads were "villainously low" and sloped back to the crowns of their head.

Intelligent people pity them because of their stupidity but with the approval of the directors of the Fair these grafters take in the credulous visitors. The Train Robbery of last year and some similar attractions seen every year have a negative educational effect. The persons responsible for them should be asked to "cut them out."

The expert performances on the bicycle and automobile were quite an attraction. We did not see the horse races, but judging from the large crowd attending them they must have been very interesting.

The trip thru the Fair grounds took longer than it takes to tell about it. After seeing the numerous sights of the day all were satisfied and agreed that a profitable day had been spent in seeing the fair. The practical lessons of that day were worth more than a month's book study. Altho the exhibits are much the same every year it is profitable to feast the soul once a year on such things as may be seen at the Fair. One is lifted out of the rut and his mind is filled with new material for thought. It is a splendid place for brushing the old cobwebs out of one's brain. It is a school where young and old meet to learn some of the most practical lessons of life. People of all creeds and parties meet and forget the causes of their differences and contentions for one day at least. A day at the Fair is a valuable day to anybody who desires to progress.

THE M. I. A. LECTURE BUREAU.

Elbert Hubbard is one of the best-known Americans of today. He is helping to solve the problems of true education. The M. I. A. Lecture Bureau has done well to begin its second series of attractions by a lecture from this popular man who believes in doing things and is one of the most fearless writers in the world.

The first series of attractions began a year ago with a most interesting and instructive lecture from the reformer, Jacob A. Riis, of New York. The lecture was so popular that hundreds were turn-

ed away from Barratt Hall because it was impossible to give them even standing room.

The people are arousing to a study of the vital educational problems that confront us and the lecture bureau is doing good service in bringing here lecturers who have had actual experience in solving some of the most intricate problems of modern society. About a dozen other lectures will be given under the direction of the bureau during this winter. This effort deserves the hearty support of the people.

LIQUOZONE.

October 12, 1904.

To the Secretary Douglas County Medical Society, Lawrence, Kans.:

Dear Sir.—At the request of your society, I have made an examination of a sample of Liquozone, brought to me by your representative, Dr. E. Smith. The bottle when opened, smelled strongly of sulfur dioxid.

	Percent.
Sulfuric diacid	0.24 by weight
Sulfuric acid, free and combined	0.76
Total solids (mineral matter)	0.034

Upon evaporation of about two ounces it gave a teaspoonful of a thick, highly acid solution, which upon being heated still more gave off sulfuric acid in abundance. There was a small quantity of organic matter in the sample as was shown by the blackening of the free sulfuric acid solution when concentrated.

The mineral matter contained some iron oxid, alumina, lime, and soda, combined with sulfuric and hydrochloric acids—about the constituents of ordinary water. A solution similar to Liquozone would be made by passing sulfur dioxid gas into water; if this was exposed to the air, some of the sulfur dioxid would, with the water, form sulfuric acid.

Yours truly,

E. H. S. Bailey.

—Jour. of the Kan. Med. Soc.

Educational Items.

THE MORAL AWAKENING OF THE PEOPLE.

There are numerous signs of a general awakening among the conscience element of American society and of the inauguration of one of those great educational campaigns that have preceded every political and economic advance step taken by modern nations. The fact that since the foundation of the so-called Economic League, which, as we recently pointed out, is so loudly and unqualifiedly praised and liberally supported by the beneficiaries of special privilege, there has been witnessed a corresponding increase in the activity of social reformers and patriotic citizens thruout the country indicates that the higher patriotism and the saving leaven of altruism are present in all sections of the republic.

Progressive and reform educational organizations, prompted and sustained only by altruistic motives, cannot hope to raise funds such as Secretary Gage wishes the rich to raise for the distribution of a million and a half copies of the reactionary books issued by the so-called National Economic League, but they can and will doubtless do what has ever been accomplished by men and women of moral conviction who place the good of others above self-interest. They will arouse and educate the American conscience and intellect until they will cast off the hypnotic and reactionary spell produced by persistent appeals to short-sighted and sordid motives.

In 1838 the entire daily press of England, both liberal and conservative, was so controlled by classes enriched thru special privilege that the Anti-Corn-Law League could obtain no hearing thru its columns. Confronted by this discouraging fact, the single-hearted and patriotic leaders of the League established a weekly paper and made it the one sole and powerful periodical organ for the propaganda campaign in its earlier stages, while they issued millions of tracts held numbers of public meetings,

and in other ways inaugurated a systematic educational agitation. In this way the League, at first so small and insignificant, succeeded in revolutionizing English thought and in winning a complete victory in the course of eight years.

Garrison and his followers were indeed a forlorn hope. They were very few in numbers, very poor, and comparatively obscure when in 1831 they inaugurated their organized agitation against chattel slavery. Opposing them was the combined influence of the nation's wealth, dominated by materialistic and sordid motives, and the political machinery of the republic from the supreme court down. Yet history shows that the following immortal words of Garrison sounded one of the first peals in the knell of slavery: "Many object to the severity of my language, but is there not cause for such severity? I will be harsh as truth and uncompromising as justice. I am in earnest. I will not equivocate, I will not excuse, I will not retract a single word, and I will be heard."

We repeat that the signs present today in connection with the agitation being inaugurated by the conscience element of our republic have characterized every great agitation of modern times that has preceded an upward step in social, economic, and political life. It is the education of the pamphlet and tract, of the editorial, periodical and other cheap weekly and monthly journals, and of the clubs and societies, powerfully reinforced by self-sacrificing apostles of altruistic progress overmastered by that moral enthusiasm that is invincible, which marks the new crusade, and it will prevail in spite of the great dailies owned or controlled by the trusts and corporations; in spite of the rapidity with which the leading monthly and weekly press is passing into the hands of Wall Street magnates; in spite of such reactionary bodies as the so-called National Economic League, whose avowed purpose is to fight Socialism, but whose literature is thoroly reactionary and in every way satisfactory to the chief representatives of predatory bands which the enjoyment of special privileges and

the protection of recreant public officials are preying upon the American laborer and consumer, and in spite of the rapid centralization of the nation's wealth in the hands of the few and the power exerted by the trusts and corporations thruout all the ramifications of government—a power as great as was the allied opposition against which Garrison raised his voice. Yes, it will succeed, because the schoolmaster has been too long abroad in the land to permit reaction to extend beyond certain bounds; because the trend, sweep, and logic of events render either combination of the few for the exploitation and oppression of the many, or co-operation of all for the mutual enrichment and benefit of all inevitable. And in the presence of such alternatives in a democracy, who can doubt the ultimate result? Finally and chiefly, the cause of social progress will triumph because it is dominated by spiritual or moral enthusiasm, which possesses a divine potency that time and time again has overborne reactionary conventionalism, injustice, privilege and sordid wealth.—The Arena.

THE BRUTALIZATION OF CHILDHOOD.

Reprinted from The Beacon, Boston, Mass.

The action of the Boston School Committee in voting to prohibit the practice of vivisection in the public schools is condemned as unnecessary in certain quarters on the ground that vivisection has not been adopted here and is not likely to be adopted, but the friends of sound and wholesome education will be inclined to believe that the bar has been up none too soon. In other large cities of this country teachers have taken it upon themselves to adopt vivisection for the purpose of instructing young pupils in the elements of anatomy and physiology, and where vivisection is not employed it is becoming the custom, far too often, to resort to the dissection of the bodies of dead animals for the same purpose.

There is such a thing as brutalizing the youthful mind. By dwelling upon the material aspects of life there is danger of

crushing out that feeling of sympathy and wonder which is the bloom of childhood and the source of all the multiform pleasures associated with the cultivation of the imaginative faculties.

A child naturally regards domestic animals with something like a sense of comradeship. The dog, the cat the horse, are to the children playmates and friends. Stories of the devotion of these members of the lower order of creation to their human companions are numerous and authentic. And to children the charm of living pets is no doubt largely due to the fact that they are endowed with the mystery of life. In them the child personifies his own thoughts and emotions. He asks that the pet be treated as he is treated; he fancies that he understands its language; he is happy if his pet is happy, and sorrowful if his pet is hurt or ill-used. Take this same child, with all his fresh and ingenuous sympathies active, into the school room and confront him with a demonstration upon the body of a puppy or a kitten, and what is the result? One of two things, Either he is irreparably wounded in his sensibilities and shocked into such utter loathing that the lesson, as a means of acquiring facts, is valueless; or his curiosity hardens his heart, and from that time on the child is lost in the devotee of science. If the child is naturally cruel his disposition to cruelty is increased many fold. It will be hard to make him understand that vivisection may not be practiced outside of the school room as well as in it, or that if his pet is merely a bundle of bones, muscles and nerves, it is anything more than a mechanical toy or deserving of any more considerate treatment.

It is well that children should be taught at an early age the fundamental principles of hygiene, but colored plates and charts will supply all the details of physiology or anatomy that they need to know, and scientific instruction in these branches may with every advantage be postponed till the finer qualities of the mind and the appreciation of moral obligations have attained a fair degree of development. There is no such sacred ob-

ject in the world as the mind of a young and innocent child, and those who would debase and brutalize its activities will have much to answer for.

The truth is that the movement to introduce vivisection, or at least dissection, into the schools, is part of the mistaken tendency in educational circles to hold that education consists in the acquirement of facts. To learn facts, to learn more facts, to learn as many facts as possible, at the expense of ideality and originality of thought—this is the apparent aim of modern scholastic instruction. By and by the world will see its mistake and realize that the true education is what the name applies, "drawing out," a fostering of the essential faculties of the individual. Then school committees will not be obliged to vote that in the schools under their supervision vivisection shall not be practiced.

A SCHOOL ASLEEP.

Last spring I visited a school that was utterly commonplace. It was always the "same old thing" day in and day out. The program was like the tick of a machine—right up to time but infinitely stupid. The dust on the walls and window sills was the same old dust that had settled there year after year. The smelly air was the same old air I had found there the year before; the order was the same old "good" order; the weariness of teacher and pupils was the same old weariness. To say that the school was asleep is to libel sleep. To say that it was dead is to slander death.—Selected.

A GENTLEMAN'S GAME

BY GENTLEMEN.

With the victory won on Saturday by the Army from the Navy the football season of 1905 came to an end. The list of physical casualties is not as long as that of the Russian-Japanese conflict, and tho it is neither as wide as a barn door, nor as deep as a well, it is sufficient. The record of the killed and wounded exceeds that of any previous

season and includes fourteen dead and 296 seriously injured. But it may be not unreasonably doubted that these lists are the most serious results of the gentle game of football, since, after all, they are but physical. It is not wholly improbable that the moral losses were more significant, more to be deplored.

It should be irrefutably assumed that a collegian is first of all a gentleman; that his code of honorable conduct, especially in sport, is of the highest; that he would scorn to win a game with fellow collegians by any means which would not be tolerated, say, in the prize ring in which two trained ruffians contend for hire for the supremacy. Certainly the standard of the gridiron should be higher than of the prize ring. The college student and the boxer are of a different class, and the former owes obligations which the latter is not supposed to recognize, and yet the umpire of the prize ring would not pass unnoticed the ruffianism and the cowardly brutality of the football field which the umpire of the game refuses to see or to penalize. Take, for instance, the game between Pennsylvania and Cornell on Thanksgiving Day. When the score stood 29 to the credit of the former and nothing to the latter there were instances of ruffianly and brutal slugging by at least one prominent player of the home team which should have barred him from the contest. It was brutality without excuse; it was pure or impure ruffianism which until it became intolerable the umpire refused to see. Of course, he did see it, as he virtually stood over it, while from the distant benches it was witnessed with disgust and indignation. He saw it only when the spectators compelled him by their condemnation to do so. To disable, to put out of the game an especially competent player by means foul or fair, has become part of the game—a fact that dishonors, casts shame upon the college that practices the brutal, cowardly policy, and that should bar it from participation in any game of football in which gentlemen are engaged.

* * * *

The worst evils of college football to-day are professionalism and ruffianism. They are both foreign and antagonistic to amateur sport, and, unfortunately, they are common practices which it would appear umpires are employed for the special purpose of ignoring. Both at the Harvard-Yale game, especially in the case of the negro player put in late in the game, and in the Penn-Cornell game there were such efforts to disable and put out of the contest by violence the efficient players of the weaker teams as would have shamed the ruffians of the slums. College students, even if hired to play football, should be obliged to bear the semblance of gentlemen on the gridiron, even tho they are naturally brutes playing for hire and salary.—Philadelphia Ledger, Nov. 28.

THE BATAVIA PLAN.

By Stanley D. Gray, Haverhill, Mass.

The essence of the Batavia system is that personal aid is given under the most favorable conditions possible. No pupil who had failed to recite satisfactorily would there be required to stand in his place in a crowded room, while from a distance his teacher explained, questioned, or criticised in tones that none could fail to hear. Instead, she would wait until the period for individual instruction, when, having provided work for the class—study or written work—she would quietly call the pupil to her, and, speaking in gentle undertones, help him with his difficulty. She would do this in the best way, telling little, but leading the pupil to see for himself. The character of the aid given is a matter of confidence between the pupil and the teacher. The others have their work, and even, if they listened, they would be able to hear little of what was said. Thus, while the pupil reveals his difficulty to his teacher, his weakness is not exposed to the possible ridicule of his fellow pupils. His teacher gets at the trouble which he would perhaps hesitate to confess in the hearing of his class; for some children will even declare that they understand rather than admit that they fail to comprehend that

which seems to present no difficulties to others of their class. It is not children alone who dislike to admit to a multitude the failure to see the point, while glad to be set right privately by a friend.

This, then, is one point essential to the success of the system under consideration; there must be a large degree of privacy. The teacher helps the pupil without scorching him with public criticism, open or implied, thus making him the possible butt of his fellows. Another thing and very important—she has not only realized the value of a gentle voice, ‘that most excellent thing in woman’—she has kept in mind that physically the pupil must be comfortable and at ease if he is to do his best, and so a table has been provided and a chair. There is room for the awkward boy to bestow his long legs, and the table is broad enough to permit him to get his arms comfortably upon it, if there is work to be done with paper and pencil. These are not trivial matters, unworthy of consideration. Every teacher has seen pupils who suffered torture thru consciousness of their awkward bodies, and it is folly to expect that under such conditions they will do their best thinking.

By means of this plan of conducting school work, it is very evident that much more cordial relations are likely to exist between pupil and teacher. We get nearer to a person by conversing with him than by hearing him lecture. The children are helped over the hard places and, understanding their work, enjoy it. With children, as with grown people, the thing that is understood is liked. No one goes far in anything that he does not enjoy doing. It is easier to depress and disgust human nature than to inspire it. We want the rewards of self-respect, the sense of victory achieved, the feeling of getting ahead. The teacher who gives individual instruction in the best way makes these things possible.—Journal of Education.

HOW THE LOST CHILD WAS FOUND BY THE FAMILY CAT.

A story comes to us, originally taken

from the Northfield (Minnesota) Independent, how a little child, three years old, wandered off into the woods in the evening and was only discovered (after diligent search by the neighbors with lanterns) by the actions of the family cat, which came several times to the house apparently in great agitation, and after mewling, rushed off to the woods. By following the cat they found the child in some dense underbrush with the cat beside him.

WASTE IN THE SCHOOL ROOM.

M. V. O'Shea,
University of Wisconsin.

It is not my purpose in this paper to discuss the form of waste in education which results from a course of study poorly arranged or heavily laden with useless material, important as these matters may be. I intend rather to mention a few common wasteful practices which I have observed frequently in the inspection of schools during the past few years, and which I think can be remedied without a great deal of trouble. The individual teacher can accomplish but little in altering the curriculum, even if he suspects that he is teaching subjects that squander the time and energy of his pupils; but in the method of presenting the studies he finds in the course, and in the organization and management of his class, he is for the most part free to do as he will, and here is his opportunity to work out fruitful methods in all details, and to avoid those processes that only confuse and annoy his pupils, and so dissipate their forces.

When one reflects upon it he sees that this question of waste, viewed from any standpoint, is the most vital one that can engage the earnest, and I may even say prayerful, attention of the teacher. I think, when one gets children of his own in school, and studies the experience of their daily lives in the attempt to discover what progress they make in mastering the world and in gaining poise and self-control, he comes to appreciate the supreme importance of this problem more fully than he can in any other way. I

venture this remark in the hope that it may arouse some more or less indifferent teacher to try to take the parental point of view as often as he is able; for after all he is the agent of the parent, and ought to strive to realize his ambitions and ideals with reference to his child. We teachers ought to get our estimates of the value of childhood in all its manifestations from the parents who alone, speaking generally, can judge truly, and in whose stead we act.—Popular Educator.

ADAPTATION OF MANUAL TRAINING TO THE NEEDS OF A COMMUNITY.

One of the twentieth century acquisitions to our educational system, and one which is the subject of much discussion among educators today, is that of manual training, presenting as it does many problems, particularly to those who are engaged in expounding its principles, and the adaptation of this branch of education to a community's needs seems to be one of the essential points to be considered. Therefore, this paper will be confined to this phase of the subject.

The pursuits of the people of a community are governed by the natural resources at hand, and there is generally, if not always, some predominating product to distinguish one community from another. Cities, towns and villages spring into existence, thrive and grow in proportion to the industry of their citizens, and the children of these are reared in an atmosphere of either commerce, agriculture, industry or education. The first concrete knowledge these boys and girls gain of the outside world is thru contact of the things that come within range of their observation. To illustrate this, I would ask you to think back to your boyhood days. Did you not wonder where the products of the farm, factory, mill or shop were going and what people's wants they would supply, and did you not see the stage, boat, train or other means of transportation delivering freight and passengers from one point to another? All

of this had much to do with the rounding out of your education; all of this meant life and activity, and all of this meant work, for without work there can be no life, just as true as without life there can be no work. If we can realize the child's view-point of the other side of the school-room door, what should we do to open the door that the boy or girl might know that they are truly laying the foundation for their life's work? Would some form of hand and mind training do this? Would manual training solve this problem? I am thoroly convinced that it would do much to stimulate the child's moral, mental and physical development. Let us assume that a community whose chief industry is that of textile work decided to establish manual training in its schools, a course could be aranged with weaving accentuated thruout. In the making of the looms mechanical skill and ingenuity would enter into their construction, also opportunities for individual design in the patterns of the fabrics woven and dexterity in the weaving. In fact, these same principles could be applied in any school district, where the industry is of a pronounced character. I do not believe that the course should be narrowed down to the limit of certain operations, but I do think that the environment of the pupil should be one of the strongest factors that enter into the arrangement of a manual training course. By so doing the student would be working out manual training problems every waking hour without any apparent effort, as this part of his school work would be in harmony, to a certain degree, with the elements that were the source and the sustenance of the community in which he lived.

In 1903 Charles M. Schwab gave to Homestead, Pa., a beautiful training school, a beautiful building equipped with modern appliances and machinery. In presenting it to the people he said in part as follows:

"I am pleased with it. I hope you are all pleased also. I believe from such schools will spring the industrial genius and captains of industry for the future and the future will place the successful

captain of industry in a higher niche of fame than ever before. The object of this school is to teach that work to a boy or girl is ennobling; that to be able to do nothing is disgraceful. We hope that many young people here will develop the latent taste and talent for such things, and, believe me, no course in life offers greater iducements to the future generation. The United States is to be the great industrial nation of the world and it is a proud position. It is the trained mechanic, chemist and engineer who will be the leaders in the future of this great industrial country. Hence persons of exceptional talent and training will be much sought after, and what better locality for such a school than here in Homestead and the Monongahela Valley, surrounded by the greatest industrial works in the world. Let us hope that this will eventually be as great a school as the works that bear the name of Homestead, works which you, the workmen of Homestead, helped to create, for much of the mechanical development of Homestead was due to the suggestions offered by its workmen, and I am glad that Homestead has been managed and I hope will be managed by men raised in the works."

This was said two short years ago, but there is even now evidence that Mr. Schwab's wish will be gratified. The manifold pride and interest of Homestead citizens and school children alike is centered in this same school. The character of the work in this school is in, I might say, all of the Pittsburg district, might to those not familiar with conditions there, seem heavy with strong tendencies toward the mechanical. This is possibly true, just because of the great industrial throb of that community's pulse. I do not wish to convey the impression that there is no effort made in these schools to develop the aesthetic or ethical qualities of the boys and girls. Personally, I know of two boys who are studying art, who received their inspiration in a grammar school where manual training is part of the curriculum. In both instances these boys were sent to this school because of this feature, in order that they might re-

ceive the elementary training for an industrial career. These two cases, if nothing else, demonstrate to my mind, that manual training is not an end, but rather a means thru whose many channels the mind might be directed to the groove for which the student is best fitted and that the work is broad enough to develop that latent taste and talent in the boy Mr. Schwab referred to in his speech. This can only be accomplished by inspiring confidence in the pupil to undertake and master problems which under other conditions might seem complex, and this confidence will only come thru surrounding him with the things which to his immature mind seem normal and commonplace.

Dr. Waitman Barbe, professor of English at West Virginia university, has inaugurated a movement in that state to improve the schools of the backwoods district with the assistance of the "big boys, hardy sons of farmers, who were once the terror of the timid teachers and the formidable antagonist of aggressive pedagogs. These boys are now regarded as the bulwarks of the country schools, boys who used to lock out the teachers at Christmas time and who organized raids on turnip patches and hen roosts, or forgot their arithmetic while fishing, today are engaged in yeoman's service, cleaning up the school yard, repairing fences, protecting the greensward, planting trees and decorating the interior walls that used to be unsightly in draperies of cobwebs and dust."

In the article appearing in the Pittsburg paper, giving the account of this work, of which the above is an extract, Dr. Barbe does not appear to be working out manual training ideals, nevertheless he is to a great extent, for as I understand the situation, he has stimulated these boys to a higher appreciation of education, as well as put the seal of dignity on honest labor.—Pennsylvania School Journal.

EDUCATIONAL LECTURES.

On October 22 the editor of the Character Builder will begin a lecture tour

thru Utah and surrounding states. The lectures will be devoted to the problems of physical and moral education. The lectures will be similar to those given three years ago in 150 towns of the Intermountain West.

Dr. Miller is well known thru his work as editor of the Character Builder, as lecturer and as professor in the B. Y. and L. D. S. Universities. He has specialized in the studies most intimately related to the proper development of mind and body. He is doing original research work along these lines and is very much interested in the physical and moral welfare of young people. His work has the endorsement of leading educators and prominent citizens who are familiar with it. The following testimonials given three years ago, before Prof. Miller took his first lecture tour thru this region, show the favorable opinions of his work among Utah's leading educators:

"Prof. Miller is a gentleman of education and culture. His training is such that he is well qualified to do justice to the subjects he desires to present to the public. His lecture on Social Purity is well chosen and will be of unusual interest and profit to every parent.

"I have pleasure in recommending Prof. Miller to the people of Utah and trust that his efforts will receive the recognition and appreciation to which they are entitled."

A. C. NELSON,

State Supt. Public Instruction.

"Prof. John T. Miller is personally known to me as a trustworthy lecturer on the subjects relating to personal hygiene and moral lectures to young men. His treatment of the subject is clear and straightforward, and his presentation forcible and free from ambiguity."

J. H. PAUL,

President L. D. S. University.

"It affords me pleasure to introduce and recommend Prof. John T. Miller as a gentleman deserving the confidence of the public, as a successful teacher in the High School of the Brigham Young Academy, as an effective school officer in the capacity of county superintendent, as a stu-

dent of untiring efforts, and as a man who is thoroly conscientious in all his social, business and religious relations; an individual of strong convictions, lofty ideals, and high purposes."

G. H. BRIMHALL,
President B. Y. University.

"John T. Miller, of Salt Lake City, Utah, is a man of superior integrity and scholastic training and has devoted years of his time to the study of those subjects which relate to the general moral and physical culture of mankind. I take pleasure in recommending him and his course of instructions."

J. M. TANNER,
(General Supt. L. D. S. Schools, formerly Pres. Utah Agricultural College.

For a number of years Dr. Miller has given special attention to biological measurements, including health tests and estimates of mental ability as far as that is possible from a study of the brain and body. During the past two years these tests, with tests of sight, hearing, etc., have been given to several hundred students at the L. D. S. University, and have in many instances been very beneficial to the students. The president of the University recently gave Dr. Miller the following testimonial:

"I take pleasure in recommending Dr. J. T. Miller as a speaker upon health topics, right living and right thinking. Dr. Miller is engaged at this institution for the work of physiological measurements and hygienic diagnosis of all regular students in the institution. We think highly of his work and are pleased to see the benefit of it more widely diffused by his public lectures and private consultations."

J. H. PAUL.

For a number of years Prof. Miller has given courses of lectures on "Personal and Social Purity" to young men. Thousands of boys have been led to a nobler and purer life thru this effort. On January 13, 1904, a lecture on the above subject was delivered before an assembly of Y. M. M. I. A. workers and the Deseret Evening News of January 14, in giving a report of the lecture, said:

"Between 600 and 700 men and boys assembled at Barratt Hall last night and listened to an interesting lecture on "Social Purity." The speaker was Prof. John T. Miller, of the Latter Day Saints' University, and his treatment of the subject elicited the admiration of all present."

Many years of study and investigation in physiology, psychology and phrenology have made of Prof. Miller an expert and scientific reader of character.

As a delineator of character he has but one failing—modesty. Having been closely associated professionally for many years I am familiar with his talents and can conscientiously recommend him as thoroly reliable and skilful to a degree far in excess of many who make greater pretensions.

He is a graduate of one of the best schools of character study in the world. The following testimonial was given him by the president of the institute where he pursued his course:

Haddock Phrenological Institute,
San Francisco, California.
May 15, 1905.

"T Whom It May Concern:

"During the summer of 1894 Dr. John T. Miller graduated as a first-class Scientific Phrenologist at this institute.

"As a teacher and the able editor of a popular magazine, Prof. Miller is, in spirit and action, very much akin to the journal which he edits—a CHARACTER BUILDER."

ALLEN HADDOCK,
President.

For a number of years, while engaged in higher institutions of learning, Dr. Miller has labored zealously to rescue the science of character reading from the hands of charlatans and quacks who have brought it into ill repute. He has labored unselfishly to teach people to discriminate between the true and the false in the branches of human science. Altho his lectures are always given free, they are of great value to everybody and will result in much good to those who hear

them. His work during the present winter will be on Character Building and Character Reading, Health-Culture or the Art of Keeping Well, and on Moral Education. Much good will result from this effort and the readers of the Character Builder are invited to aid in making the work a success in their locality.

N. Y. SCHOFIELD.

THE MISSION OF PEACE.

By E. A. Winship.

The time has come for a persistent effort in behalf of a peace sentiment that shall effect something in the world. Nearly a century and a half ago the historian Gibbon wrote:

"So long as mankind shall continue to bestow more liberal applause on their destroyers than on their benefactors, the thirst of military glory will ever be the vice of the more exalted characters."

And even now in the dawning of the twentieth century we continue to place special emphasis on the world's soldiers rather than upon her civilians. Are Grant, Sherman and Sheridan American idols because of the slaughter in the wildernesses, the march to the sea, and the famous ride in the Shenandoah? Of the Civil war we continue to teach the record of the campaigns and the graphic accounts of the battles.

It is time to be heroic, to eliminate the French and Indian wars, the battles of the Revolution, and the campaigns of the Civil war. It is enough to know that our forefathers suffered at the hands of the Indians for a century and more, that our fathers were able to wrest victory from a powerful mother country, and that after four years of struggle the South yielded to the superior force and better conditions of the Union army.

It ought to be considered a crime against humanity to have one question in any school or teachers' examination papers referring to military campaigns and battles, and then the teachers who dwell upon these phases of history would be forced to confess that they teach these things from bloodthirsty instincts.—*Journal of Education.*

HARMONIOUS MARRIAGE.

Preventing divorce from the inside and preventing it from the outside are two totally different things. If all the good people who want to lessen divorce would turn their attention to getting an understanding of marriage for themselves, enlarge their own love for it, live it, and seek to increase the love for marriage among all people, they would be doing in a practical and positive way what they are now seeking to do in a negative and unpractical way. By the way, how strange it is that hatred of the bad, rather than love for the good, is almost invariably the leading feature in all reform work. Does it not afford a commentary upon the character of reformers?

It is eminently fitting that churches should inculcate high ideals regarding marriage. All who live up to their religion will obey what their consciences thus enlightened require. But the higher principles of morality and religion cannot be embodied in the civil law. Nor can my conscience rule you. By education, moral influence and example can the world be brought into sane and happy marriage relations and only by these means.

Let us review the marriage relation, dwell for a space on the means of perfecting it, and notice the causes that tend to destroy it. Thus we shall come to an understanding of the causes of this form of the Disease that makes so much wretchedness and misery in the world, and seeing it in its beginnings we shall learn how to prevent it.

What Marriage Is.

We have seen that marriage—the union of complementaries—is written into all things, and that in man it reaches its highest expression. On each plane of existence the union is according to the nature of the parties to it. Man as a moral and physical being has a moral as well as a physical mating. Quoting Mr. Post,—

"Marriage is a sexual conjunction, not merely on the animal plane of life, but also on the moral. To perceive that, is to feel the human dignity of the posi-

tion of husband and wife, and the consequent dignity of fatherhood and motherhood. It is to distinguish the human mother from the animal dam. It is to acknowledge the naturalness of monogamous marriage and to realize the natural abidingness of the marriage union. It is to understand that marriage is an expression of a natural law which ramifies the universe of matter and morals, but finds higher expression nowhere else within mortal ken. If that is not a sacred thing, what can be sacred?"

Elsewhere he says: "It is this moral quality that transmutes what might otherwise be the indiscriminating sexual attractions of man's animalhood into those indescribably tender and chaste affections, and those subtle human harmonies, which give to genuine marriage its distinctive character in the apprehension of all those multitudes who experience its satisfactions and foster its unities."

And again,—“The essential quality of the marriage relation is companionship—the most intimate companionship conceivable—physically, mentally, morally. It is a companionship which can only exist between complementaries. If it exist on the animal plane alone, it will be only bestial; but if it flourish also on the mental and moral planes, it will be human, harmonious and sacred. Out of such unions the race not only multiplies, but advances.”

The mental and moral procreation of a genuine marriage is not to be forgotten in noting the good things flowing from marriage. The mental and spiritual life of each may be made fruitful in marriage to an extent and in a way not possible to the unmated.

Education Wanting.

Now, how many in all our world, where divorce, promiscuity and prostitution abound—how many have been taught in youth—or even in age—what marriage is? What are the agitators for divorce restriction doing to instil into young minds—or into any minds—the high ideals of marriage that will insure happiness in that relation? How much

is said of marriage in the schools where the young are educated? How much in the Sunday schools where moral and spiritual instruction is given? Is there anywhere a single systematic effort made to teach the young anything of a positive nature regarding marriage? If there is, I have yet to discover it. A “thou shalt not” or two are impressed on the child—some children—but not a word is said of the sweetness and blessedness of right marriage conditions, nor how they may be attained. On the contrary, the child is early impressed with the idea of shame in connection with the sex nature, and thus is begun the defilement and debasement of that noblest instinct, which was meant to lead to the perfection and completion of the self and the perpetuation and progress of the race.

Could there be greater insanity? What are our moral instructors and philanthropists and reformers thinking of that they ignore this subject until perhaps crime develops, or until divorce is the only solution possible, and then clamor for suppression and restriction? What mental vacuity to assume that the strongest natural instinct will manifest feebly if ignored! This seems to be the idea, and this emasculated idea of virtue does sometimes take visible form, and then it is said in a tone of strong commendation, “Jane does not think of marriage at all.” Well, why doesn't she. If it is true, then somebody before Jane is to blame for it, and Jane is not to be admired but pitied. Good reasons may occasionally exist for not marrying, but for not thinking of marriage, in the sense of indifferently or prudishly avoiding the subject—it means either mental or physical defect, or suppression or perversion due to wrong education or to no education. It is only by right thought of marriage that the individual can rightly relate himself to society, since marriage is the basic human relation. And, it may be added, right thinking must in due course bring right conditions.

The first move toward “divorce reform,” then, on the part of society should be the education of the young for mar-

riage, and that education must be both ethical and physiological. It is evident that some time will elapse before this is seriously thought of, in spite of the fact that it is earnestly advocated by a few persons high in the world's esteem as educators.

In the meantime every person so disposed can aid in the general education effort that shall lead up to it, and can help to bring about a healthier tone in relation to marriage.

It is a seemingly small thing to discountenance jests that belittle or ridicule marriage, but it is just such jests as these that keep the world from its ideals. Whoever derides marriage, or openly holds it in low esteem, should be made to feel that he is so far an enemy to society. It may be due to thoughtlessness, but it is a good thing to make thoughtless people think.

It may bring this matter home if we reflect that so far as the thought and speech of such a person have power, he is robbing us of the happiness that belongs by right to every human being in marriage. "We of our age are part," and we cannot entirely escape the sphere of thought of the world we live in. This sphere is made up of the thought of individuals. Besides, we resent an attack on our own personal character, even when the vilifier has no influence. We should as quickly resent an attack on the character of this institution, which is so evidently not man-made, but which depends for its expression among men upon their reception of it.

Want of education, in the ordinary sense of education, is, then, a cause of the trouble. But there is another education more important still, and one of which there is little appreciation in our intellectual age. I mean the education of the will. With the will trained to self-control in the full meaning of the word, unhappy marriages would be impossible.

"Incompatibility of temper," or disposition is the beginning of the alienation which too often ends in separation and divorce. Since we are all in the making, few are perfect, and none in the sense of being finished, it would seem the part of

wisdom to regard our circumstances, our associates, and the partner in marriage most of all, as provided for self-help and for mutual help."

"Incompatibility."

George W. Savory in his excellent book on Marriage says:

"Wherever there is selfishness there is incompatibility.

"This means that all are more or less incompatible with everybody. The business of marriage is to make us less selfish and thereby more compatible with everybody. This is its grandest use and mission. The question should not be asked, 'who is the most compatible wife or husband for me?' For this really means, 'who will do everything to please me and let me do as I please?' Upon the apparently favorable answer to this unwise question hinges many an unhappy marriage. But the question sensible young people will ask is, 'with whom can I most rapidly put away my selfishness so as to come into full compatibility and conjugal blessedness?' Very often it will be with a partner less attractive in form, feature and behavior than the favored one who is sought with little success.

When the choice is at last made and ratified by acceptance of the suit, then by all means there should be the most earnest effort to believe that our mate—however uncomfortable and unreasonable—affords us the very best opportunities for discovering our sinful propensities and conquering them. What if he or she is domineering, petty, bickering, harsh, cold, selfish in a thousand ways? Will not his (or her) excessive demands tend to curb my excessive demands in the same direction? or in other matters?"

Incompatibility may mean conflict and quarrel at first, says the same writer. And it is my own observation that disagreements are not the worst thing to two who love each other and are aiming at high ideals. It may be worse and more disastrous to concede all things, on the "anything for peace" principle.

The question the truly loving will consider concerning a domineering and selfish mate is, "What course will do my,

husband (or wife) most good?" What will do him (or her) most good will also do the most toward the one who so deliberates and adopts the wise and loving methods. This is only the effort at adaptation and self-effacement that makes the period of courtship so blissful.

Habits of Courtship.

And finally (tho many other suggestions might be made) the sure preventive of divorce is for the married never to give up the habits of courtship, never to let a misunderstanding or coldness last a day without reconciliation, never to let a day pass without repeating the words, "I love you." "It is the rift within the lute," that slowly widening silences all love's music.

Forbearance, silence, may be good things in their place. I am of the opinion that they may also be overdone, and that it is far better to tell one's hurt than to keep silence. This, too, may be overdone, until one become a chronic complainer. There is no doubt that all the good sense added to all the good feeling one can command are worth more here than anywhere else in life.—The Liberator.

A NEW CONSTITUTION.

George W. Moore of Detroit, Mich., is quoted by an exchange as suggesting the following "trust revised" constitution:

We, the "Captains of Industry" of the United States, in order to form a more perfect merger, establish trusts, insure combines, provide for our ample profits, promote our stock expansions and secure the blessings of monopoly to ourselves and our corporations, do ordain and establish this constitution for the United States of America:

Article I.

All legislative power herein granted shall be vested in a congress of the United States to be composed of our employes.

Article II.

The executive power shall be vested in a president of the United States, to be selected by our boards of directors.

Article III.

The judicial power of the United States shall be vested in us.

Article IV.

All tariffs shall be sufficiently high to fully protect our monopolies.

Article V.

Railroad rebates shall be paid, but only to trust magnates.

Article VI.

All taxes shall be levied upon the common people and the amount shall be sufficient to pay ample dividends on our watered stocks.

Article VII.

All officers within each state shall be appointed by our agent therein.

Article VIII.

No state shall pass any law that we are bound to respect.

Article IX.

This constitution shall take immediate effect and shall never be amended.

There is no calling known to man which requires a higher exercise of the missionary spirit than that of school teaching, and one who does not possess this spirit in a high degree is unfit for the service.—Superintendent F. J. Peaslee, Lynn, Mass.

Whatever it is possible to do to inculcate the love of liberty, piety, patience, gratitude, reverence, philanthropy, or fortitude, or to subdue evil passions,—to "awe the beast and hold fast to the man" can best be done,—can perhaps be done by most of us in no other way at all than thru books.—Alfred Bayliss.

Children should be educated neither for themselves nor for their parents, for man is no more designed to be a personage than a specimen. They should be educated for life. The aim of their education is to aid them to become active members of humanity, brotherly forces, free servants of the civil organization. To follow a method of education inspired by any other principle is to complicate life, deform it, sow the seeds of all disorders.—Charles Wagner.

Domestic Science.

THE SANITARIUM

BILL OF FARE.

By Mrs. E.E. Kellogg.

To the uninitiated it may seem a very simple matter to arrange the daily bill of fare for the guests of a sanitarium, and such it might perhaps prove, were there no other considerations necessary than the provision of things tasty and pleasurable to the palate. The making out of a list of articles which are in themselves wholesome and appetizing is by no means all that is required.

To provide for the varied dietetic needs of an ordinary sized family of well persons is no sinecure. To assume the responsibility of saying what shall grace the board for the daily meals for the invalids and semi-invalids who fill our sanitariums is a matter of great moment. It demands of the person undertaking such a duty, a thoro knowledge of food substances and their dietetic values, that each article may be well chosen with reference to the nutritive material; it demands a familiarity with physiology and hygiene, of digestion and the digestibility of different foods, that the choice may be such as are suited to the digestive powers of those who partake of them; it demands an understanding of the art of cookery and the changes in nutritive value and digestibility which may result thru differing procedures of preparation; it requires a familiarity with economics and marketing, that the foods selected may be adapted to the season and not unnecessarily expensive; it demands that wise discrimination in arrangement which offers pleasing and agreeable changes from day to day, and at the same time plans so that several scores of individuals with a 'dry' or meager diet list to choose from may find the bill of fare especially adapted to their personal needs.

The making of a bill of fare offers opportunity for thought and study under all circumstances, if one would seek to have the food served supply the prop-

er and requisite building materials for the perfection of individual health and character. The arranging of the menu for the sick and invalid with abnormal and capricious appetites, craving all manner of forbidden dainties for which must be substituted something healthful and satisfying which "tastes good," is an art in itself, worthy of far more consideration than is ordinarily given to it. We have read of one enterprising young woman who has recently taken up this line of work for some eastern city hospitals; as a profession, after having spent several years of research and study in preparation for the work. She is said to be the first person to grace this new profession, but she certainly ought not to be the only one.

The points to be remembered in making out a menu are so numerous, it is well for the amateur to aid memory by preparing several forms or lists of things that need to be kept in mind, as for example:—

First a classification of common articles containing food elements something like this:—

Foods in which nitrogenous elements predominate: Milk, meats, eggs, lentils, beans, Scotch peas (dried), peanuts, almonds, and most other nuts, and such nut products or protose and nuttolene.

Foods in which starch predominates: Rice, white-flour bread, cake, pastries, farina, corn starch, potatoes, bananas, fresh peas, fresh corn.

Foods containing nitrogenous elements and starch in good proportion: Wheat, whole-wheat bread, zwieback made from whole-grain breads, granose, granola, corn meal, oatmeal, corn flakes, barley.

Foods containing very little nutriment, but which supply bulk, water, sugar and wholesome acids: Apples, pears, peaches, strawberries and other fruits, including tomatoes.

Foods containing a small amount of nutritive material, consisting largely of cellulose: Carrots, turnips, beets, parsnips, cabbage, lettuce, spinach, greens, string beans.

Foods containing a large amount of **fats**: Nuts, nut products, eggs, olives.

Dextrinized foods: Browned wheat, zwieback, crystal wheat, roasted rice, potato meal, grains and breads browned thruout.

Second, a list of the proper food combinations. Third, a list of common articles of food with their market value. Fourth, a list of foods with the varying ways in which each may be healthfully prepared for the table, as for example: dried Scotch peas, which may be prepared as mashed potatoes, peas loaf with tomato sauce, peas patties, peas puree, savory baked peas, etc. The same nutritive value or nearly so will be represented by each of these methods of preparation, but the variation in form will make it possible, if necessary, to serve Scotch peas every day of the week without a seeming monotony. The same may be said of the other legumes, of grains, of many vegetables and fruits, and of nut products. If then we understand the relative place of each foods as regards its dietetic value, and have a list of its possible variations, we have something as a foundation upon which to begin our work of menu building.

For the dinner bill of fare, custom has established the usage of soup as the first course. A fish course, generally understood to be something easy of digestion, usually follows. Savory dishes and relishes may or may not be served between this and the next course, which is supposed to consist of what the French term the *piece de resistance*, usually the roast or chief meat dish of the meal; with this a salad comes to excite the appetite and prepare the way for vegetables, served with or without combination. Grains and dishes prepared from fruits, usually precede the dessert.

To adopt this arrangement to the needs of a sanitarium dietary there should be provided a choice of soups—one of legumes, or nuts and grains, representing a high nutritive value, served without milk or cream; one bland in character as of rice or potato, seasoned with cream if preferred; and a third pre-

pared from fruits, varied from day to day, will in general make it possible for all patients to make a choice fitted to their especial needs.

In place of the fish course must be substituted such foods of similar nutritive value as macaroni, eggs with granose, roasted rice, and similar articles.

Legumes and nut products, in which the nitrogenous elements predominate, should serve as a substitute for the meat course, with an accompaniment of either vegetables or some dish prepared from grains.

It is important to bear in mind that vegetables, such as carrots, turnips, beets, parsnips, and the like may well hold a subordinate place in a sanitarium dietary, and that not more than two such at the most should be named upon a dinner menu, and usually one will serve every purpose. Tomatoes, corn, green peas, squash, green beans, spinach, asparagus, cauliflower and other seeds, fruit-vegetables and greens, are much to be preferred. We make note of this point particularly because in our experience it has frequently happened that after having arranged the entire form for a dinner menu with the utmost painstaking to make a good selection of articles for all classes, an over-careful steward with a surplus of tubers on hand, has crossed off the more digestible articles, providing the entire course of salsify, turnip, parsnip and cabbage.

It goes without saying that breads in variety should form a part of each menu. Hard breads should be served with each soft food. To insure that such be crisp and tender, they must be freshly toasted before serving.

While the dessert should be of such a character as to appeal to the eye as well as to the taste, care should be taken that such does not form the chief attraction of the meal. We have known sanitarium menus to be so cumbered with a multiplicity of desserts that the substantial foods were largely lost sight of. Fruits, which are the simplest of all desserts, should be abundantly in evidence and so well presented that they will take the

When cankering care and dark despair
Made all the future black.

As little fleas have smaller fleas
Upon their backs" which bite,
We sow our tares, we have our cares,
We have our fights to fight.

So look ahead, boys, twenty years,
Your eyes upon the goal;
Choose from the start the better part
And fortify your soul.

DANGER.

Now do not the patrons of newspapers trust their health and lives into the hands of newspaper publishers when they confidently buy and take, thru their faith in the reliability of the advertising columns of the newspaper, the patent medicines advertised therein? Ought the newspaper publisher to trifle with the health and lives of his patrons, to take this terrible responsibility, to the discrediting of his own paper, and the depreciating the value of his own advertising columns, without knowing or caring anything as to the character of the nostrums advertised? But the case is worse than this, because any well-informed publisher must know that nearly all patent medicines are useless, very many of them hurtful and all of them dangerous, when self-prescribed by laymen who are entirely ignorant of the proper treatment of the disease, real or imaginary, with which they suppose themselves to be afflicted. It has been shown over and over again that these nostrums claimed to be harmless vegetable compounds, are compounded of cheap or hurtful drugs, contain alcohol, cocaine, sulphuric acid, ether, ether oil, morphine—these, too, in remedies recommended for women, children and little babies. The Ladies Home Journal editorial, among scores of other instances, gives the following: "A mother was found recently giving to her child five times daily, a teaspoonful of a certain 'purely vegetable extract,' to build her child up. But the lassitude of the child grew worse. Finally a friend offered to have 'the purely vegetable ex-

tract' examined." There was no "vegetable extract" in the ingredients, unless 41-6 per cent of alcohol could be called such. She might better have given the child six glasses of beer or six drinks of whisky a day. A "headache cure," after causing the death of a user of it, was recently found to contain an amount of chloroform dangerous to any one with a weak heart.

SALT LAKE SANITARIUM NURSES' TRAINING SCHOOL.

The profession of nursing furnishes an excellent opportunity for young men and women to aid the suffering and at the same time gives remunerative employment to all who are adapted to the work and conscientiously perform it. Physiologic remedies are rapidly increasing in popularity and there is great need for trained nurses who are able to apply such remedies.

Last summer the Salt Lake Sanitarium gave the first course of nursing by means of physiological treatment that has been given in the intermountain west. A two years' course has now been outlined, and a class will begin October 30, 1905. The instruction will be under the direction of competent instructors.

Students will be required to pursue courses in anatomy, physiology, hygiene, dietetics, scientific cookery, invalid cookery, the principles of nursing, massage, hydrotherapy or hot and cold water applications, electrotherapy, vibration, sun, vapor, superheated and color baths, etc.

Ample opportunity for practice will be furnished at the Salt Lake Sanitarium and in the up-town treatment rooms.

Tuition reasonable.

For further information address:
Salt Lake Sanitarium, 34 South Main street, Salt Lake City.

There are still Davids herding sheep,
Lincolns splitting rails, and Garfields
working tow-paths.—Bishop Warren.

Turn your back on the light, and you
will follow a shadow.—Jean Ingelow.

Youth's Department.

OCTOBER.

By Joseph Wesley Leathers.

A little brown, a little gold,
The forest and the fields enfold;
Reminders that the year is old,

The earth will soon grow sober.
But now a sense of keen delight
Is in the air from morn till night;
The crisp, sweet air on vale and height:
And this we call October:

—New England Magazine.

Our lives are songs; God writes the
words,

And we set them to music at pleasure;
And the song grows glad or sweet or sad,
As we choose to fashion the measure.

We must write the music, whatever the
song,

Whatever its rhyme or meter;
And if it is sad, we can make it glad;
Or sweet, we can make it sweeter.

THE GLENWOOD BOY.

An exchange says that "e" is the most unfortunate letter in the English language, because it is never in cash, always in debt and is never out of danger. Our exchange forgets that the aforesaid letter is never in war, and always in peace. It is the beginning of existence, the commencement of ease and the end of trouble. Without it there would be no meat, no life, no heaven, no earth and no delinquent subscribers.—Exchange.

HOW TO LIVE LONG AND REMAIN IN PERFECT HEALTH AND BEAUTY.

By Dr. H. B. F. Criston of Paris,
France.

This much coveted condition can only be secured by a constant and systematic care of the body from the crowning wealth of hair to the shapely and firmly placed feet.

Proper nourishment, well regulated habits, and attention to the complete per-

formance of the functions of the different organs of the body with sufficient amount of rest, will assure a feeling of health in general, but will not preserve the body against the ravages of time. The feelings and activities of youth may be maintained, but the face and figure may show the age in years as plainly as tho stamped in numerals on the forehead.

To begin with—the hair should be properly and regularly brushed and the scalp massaged and kept free from dandruff and dirt. We all use a comb and brush but how many know what kind of a comb and brush should form a part of their toilet articles. A word about these necessary commodities may not be out of place. In selecting a brush secure one with moderately stiff bristles, the tufts of which are so arranged that the center hairs of each group are longer than those on the outside. The comb should have long broad teeth with smooth edges and rounded points. No wash or shampoo for the hair should be used that will extract from it all of its oil, as grayness is often caused by the presence of air between the cells that piled one upon the other make up the hair shaft or column.

The skin should be carefully and properly washed, attention being given to the fact that the millions of little pores are so many mouths from which is poured matters poisonous to the system as well as the moisture and oil which keeps this, one of the most important organs of the body, in proper condition.

The usefulness of massage must not be forgotten—it promotes circulation and circulation of good healthy oxygen bearing blood insures nutrition to the part supplied. With perfect nutrition, wrinkles are impossible and double chins and sagging cheeks cannot occur.

To possess a beautiful face one of the first requisites is that the muscles of expression shall be set to the tune of beautiful thoughts, to make the reflections from your mirror a pleasure to you the reflections of your own life and mind must be agreeable.

The use of the general advertised lot of cosmetics and lotions, the become-

beautiful-in-a-day preparations, is to be deplored. True beauty is more than skin deep and the hollow places in face and figure and a disagreeable expression cannot be filled out or changed with a paint brush or powder puff.

The eyes are the windows of the soul and from them looks the life within; lack of nature's restorer—sleep—or the use of stimulants to create a tone which is temporary at best, cannot fail to blur them as would dirty water the windows of your home.

The teeth play a most important part, not only in beauty of expression but in beauty of form, for a beautiful complexion and roundness of form depend largely if not entirely on nutrition, and poor teeth are recognized as the general cause of the imperfect mastication of the food and also the source of entrance to the system of micro-organisms and their products, which are inimical to health. Every tooth with a cavity should be treated and filled and the teeth should be cleaned with a tooth brush, the bristles of which are stiff enough to enter all the crevices between the teeth and yet not hard enough to scratch the gums.

In cleansing the teeth use an antiseptic solution or a tooth powder. If the former be sure that it is a solution which is not corrosive, as to its being acid or alkaline in reaction it is well to bear in mind that some of the most destructive matters to the teeth are alkaline. If a powder is used be certain that it contains no grit. The natural protection of the teeth is their covering—the enamel—and this can easily be scratched and worn away by the use of gritty tooth powders or pastes. The teeth should be brushed night and morning and at least a mouth wash used after each meal. Before retiring it is advisable to rinse the mouth with a solution of hydrate of magnesia. This covers the teeth with a film which completely protects them against the corrosive action of the salivary secretion during sleep.

Another important point in the care of health and beauty is the care of the feet. A good carriage is a mark of grace

in itself, and it is impossible to walk correctly if the feet are incased in tight or ill fitting shoes, or these chief members of locomotion are afflicted with corns or other painful affections. Painful feet are not only the cause of an awkward gait but a constant irritation anywhere gives rise to a drawn or pained expression of face.

Constipation, a torpid liver, imperfect digestion or the absence of proper elimination of waste materials by the kidneys and a perfect or even good complexion are not even acquainted, much less companions; and particular attention should be paid to these functions. Closely allied in duty with the kidneys is the skin, and this should ever be kept clean and healthy and not varnished with lotions which close the pores and stop the escape of materials which are of no further use to the body, and act as poisons to the system if retained.

Exercise should be carried on systematically each day, never losing sight of the fact, however, that the tiring of any set of muscles does harm rather than good. Cultivate the habit of deep breathing, it not only aerates the blood, and stimulates the circulation, and the organs of the body, but it tones up the heart and nerves.

Remember that a chain is only as strong as its weakest link, and to be strong in mind and body the entire delicate mechanism from head to foot must be in perfect working order, and then accorded the same treatment that you would give a piece of machinery, keep it clean and in repair and it will last and remain beautiful.

Not all bodies are built alike, and even where all hygienic rules are observed and the results of such observances entirely satisfactory, we can often improve on a poor gift from nature by the use of natural resources. Wrinkles due to a relaxed skin can be smoothed away by rubbing in the proper direction and the use of stimulating solutions; imperfectly developed parts such as the neck and bust can be made to conform to the lines of beauty by friction and the use of skin

foods which are readily absorbed and locally used by the opened and healthy pores; and an excessive deposit of fat in any portion of the body can be overcome by the use of massage with solutions which add tone to the enervated tissues.

These suggestions followed out will not simply prolong life and insure health, but add to and preserve the beauty of face and figure which is so dear to each individual alone and a source of admiration the world over.—Selected.

THE INFLUENCE OF THOT- ACTION UPON CHARACTER.

We are placed in this world with a definite purpose. We are to do good to others; to so live that we may influence others for right, and communicate to them that which is helpful, uplifting, refining. In so doing we shall build for ourselves that greatest thing in this world or the next—character.

By character I do not mean what is so often termed reputation. In fact, the two are totally different. Character is what we really are in our innermost life; reputation is what we are supposed to be. Character must begin with right thot—an earnest purpose to do good before the good action can be forthcoming. "For as he thinketh in his heart, so is he. Our character is to be formed amid the temptations of a life spent in an apparently evil world, thus gaining new strength to do right by overcoming fiery trials and maturing by a succession of joys and sorrows, which, if rightly received by the spirit, will become pure and Christlike, even in the face of such adverse circumstances as trouble, sickness and poverty. A soul that has come thru all of this and is thereby purer and better has something that the angels of heaven might envy and upon which God may look with approval.

"Man looketh upon the outward appearance, but the Lord looketh upon the heart": i. e., the thot of the mind, the motive with which we do our deeds. Herein lies the difference between man's judgment of our acts and the Infinite view of them. If the thot of our minds

be pure and true, even tho our abilities be small to help our fellow men, Divine Being will recognize the desire and accept and reward us accordingly.

Each is individual in his character. The thots, ideals, deeds of unselfish, purposeful endeavor of one are not those of his neighbor. Each has a chance to do a work for the Master regardless of outward circumstances. "Man as man can reach no higher than the Son of God," and when He took upon Himself the human form and became one of us, He went among men, doing good to the needy, the sinful, the sick and maimed, imparting restoration, blessing, comfort and consolation to the distressed. We may well pause to contemplate the beauty of His character and accept the divine commission He has laid upon us—helpfulness to others—which is the highest ministry for mortals in this world. And in this service to others will come opportunity for the development and discipline of our own souls.

There will be work among the selfish and among those who will exhibit a temper and disposition born of sordid thot and mind; there will be those who will not appreciate or understand your motives, and there may be those who will condemn and find fault with anything and everything you do. How noble the character that can minister with just the same gentle patience to the petulant and complaining as to one who is appreciative and lovely! If only our minds be filled with pure thoughts and right ideals of service from within, all the little vexations of daily life cannot touch or harm us. We are as we think; only believe and stand in this security and let no one persuade you otherwise and you will be happier and accomplish more fully the great purpose of your existence. With us alone it remains to build what character we please. Be the true development of the high ideal God has placed within you, and your life cannot be a failure.

The reason there are so many restless, unhappy hearts in the world today is because we try to do too much at a time. We are living in the present and worry-

ing about the future.

If you would be happier learn to "take no thought for the morrow"—live one day at a time. Only today is ours, tomorrow we may never see. Today let us do that unselfish act, that loving deed, while we have the time and opportunity. Is it not of more importance to fit that vital thing, the soul, that is given every man coming into the world, and which can never die, with a vesture that it may carry into the eternal life, a life not wholly to come, but even now and here? "The kingdom of heaven is within you." What is the use of fretting continually about the only thing we can take with us will be the beauty of the soul—character. We seek to get away from adverse circumstances, and are discontented if we cannot; let us rather look them boldly in the face and grapple with them courageously. If we only assume this attitude, how many of our bugbears will disappear! But if we give way aimlessly, weakly, each trial will be harder and harder to bear. It is within ourselves to overcome and make of life "one grand, sweet song."

Carlyle says: 'The Situation that has not its Duty, its Ideal was never yet occupied by man. Yes, here, in this poor miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom, and, working, believe, live and be free. Fool! the Ideal is in thyself; the impediment, too, is in thyself: thy Condition is but the stuff thou art to shape that same Ideal out of; what matter whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee' here or nowhere, couldst thou only see!'"

—Alice Lucas.

Difficulties are meant to rouse, not discourage.—Channing.

A ROMANCE THAT MEANS MUCH MORE.

The announcement that Mr. J. G. Phelps-Stokes will shortly marry a girl who has been a cigarmaker in New York and other cities will awaken that interest in the minds of men and women which a romance always touches.

But it has in a way a more serious phase than mere romance. Mr. Phelps-Stokes is a man of great wealth. He comes of a family whose possessions are reckoned by millions. Only a few months ago his sister, who was engaged in the work to which he has given his lifetime—namely, settlement work in the tenement districts in New York—married one of her co-workers, who was, in comparison to her, almost penniless.

Now this young man, practically the head of a family which has great wealth, has selected for his wife a girl who has had to work for her living, and whom he has come to love and to honor because of her devotion to the cause of the people among whom she has been forced to live.

We think that there is something of more importance in this story than its mere romantic side. The thing which is important is that today there are men and women who, like the young man whom Christ asked to sell all that he had and give it to the poor, have great possessions and yet they are willing, if not indeed to literally obey that precept, to give rather more than their possessions, for they give themselves.

Both in New York and Chicago are men and women, some of property and some of very slender means, who in settlement work and work among the dwellers in the tenement districts are giving all they can hope for to the cause of humanity.

This fact in itself shows the extent to which this work of love and sympathy has progressed, even in the last half century. It is almost a new calling, this consecration of young life and young minds to the service of that class of the people which most needs such a service. That it should have progressed as much as it has, and that it should have brought

into association the people alike of the wealthy classes and those of the so-called "submerged tenth," demonstrates beyond any doubt that humanity in this twentieth century is coming to be more in accord with what should be really human.

We have our plutocrats, our people who think only of dragging a few dollars out of miners or railway workers or clerks. But we have beside this in the ranks of the prosperous classes a constantly increasing number of people who are devoting both their money and their lives to the endeavor to ameliorate the conditions of life of the working people and to raise up those who are downtrodden.—The Examiner.

BE BROAD.

By W. H. Kinnicutt.

"Work while you work,
Play while you play,"

runs the old rhyme; but don't work or play all the time.

There are many of our enthusiastic gymnasium members who seldom miss their class or game on the floor, who are emphasizing play to the detriment of their mental equipment.

We encourage the use of the gymnasium and its advantages, and try to make them as cheery and profitable as possible; but it is not our desire to lay such emphasis upon its worth and interest that any one will neglect the higher phases of his nature in overdoing the gymnastic.

Every young man should have a deep interest in something which will necessitate reading and study; something which, if not related to him business, will have a mental value to him.

There is danger of being absorbed in that which interests, whether it be work, play or study; this is not fair to one's self, as he should be a balanced man. There should be a fair share of each.

The difficulty is that the demands of city business are such that a man soon equips himself to fill his niche, and if he feels sure of his job he is likely to take the time not used for work, in play. He does not realize the importance or value

—as there seems no necessity—of knowing anything larger.

If we allow our specialization to establish the limit of knowledge where will we land in a generation or two? We must create larger places for ourselves, not by being too large for those we are in, but by being large enough to fill other and greater ones.

Study and mental discipline are necessary to accomplish this, and some of our members need this hint.

Balance yourselves up, and don't be content to remain a cog in a wheel. Exercise enough to keep health for mind and body, but don't stick to it like a child with a pot of jam.—Mind and Body.

HOW TO ACQUIRE

PERSONAL MAGNETISM.

By Dr. A. Parkyn.

If I were asked to define personal magnetism briefly, I would say: "It is the art of pleasing." And in reply to the question, "Can personal magnetism be cultivated?" I would say: "Personal magnetism can be cultivated by studying and practicing the art of pleasing."

It is surprising how few persons devote a few minutes occasionally to studying ways and means by which they could make themselves more agreeable and more pleasing to their fellow men, when a few minutes' earnest thought devoted daily to this purpose will accomplish a great deal thru self-study and the intelligent use of auto-suggestion.

I consider the following attributes essential to the highest development of personal magnetism: A cheerful face with a steady eye, personal neatness (including cleanliness), good health, strength, determination, gentleness, modesty, even temper, coolness, kindly aggressiveness, confidence, fearlessness and thoughtfulness and consideration for others.

A person can be highly pleasing (magnetic) without perfect health, but good health is an excellent basis for the development of personal magnetism. A healthy person is usually more attractive than a sickly person, and it should be re-

membered that in cultivating personal magnetism it is the senses that have to be pleased first; afterwards, the soul.

The shake of a warm, healthy hand is more pleasing (more magnetic) to the sense of touch than the shake of a cold, clammy hand.

The sight of a clean, bright face, with a clear skin and a healthy glow, is more pleasing to the sense of sight than a pale, sour, blotched face.

A soft, low-pitched, well-educated voice is infinitely more agreeable to the sense of hearing than a monotonous, high-pitched, rasping nasal twang.

The pleasing of the senses, therefore, must be taken into consideration in developing personal magnetism, and a little honest self-examination, along the line I have indicated, will enable anyone to establish helpful conditions, even to improving the health and actually changing the pitch and modulation of the voice.

A study of the highly magnetic man will show that he is slow to enter a heated argument, except in the interest of right principles. Some people have the habit of "butting in" whenever there is a chance for an argument, merely for the sake of arguing, but this the highly magnetic man avoids.

The average man has pet hobbies, and if given the slightest opportunity he likes to express his ideas and propound his theories like a sage. As a rule he dislikes to be contradicted or interrupted, or to have his theories questioned. The highly magnetic man recognizes this fact, and plays the part of an interested listener. In fact, he even goes out of his way to help the other fellow along in his discourse.

The magnetic man is thoughtful, courteous and kind at all times to friends or strangers, not from selfish motives, which are always apparent, but for the reason that he has made it a principle until it has become second nature with him. He has a bright smile, a pleasant word and a "glad hand" for everyone.

He is never indifferent to the trials and sufferings of those around him, but, on the contrary, invariably has an en-

couraging, sympathetic word for those in trouble.—"Suggestion."

WENDELL PHILLIPS.

Elbert Hubbard, in the Home and School Visitor.

I want to tell you a little about Wendell Phillips, a very big and wonderful man, who used to live in Boston twenty-five years ago. He was one of the best and greatest speakers that ever lived and faced an audience. He was twenty-two years of age when he made his first speech in Faneuil Hall, Boston, which gave him a reputation as the first and foremost orator in America. After that day he was wanted by every school and society in the land to give a speech.

Now you may wonder just what I mean by an orator. Let me tell you. An Orator is a man who thinks and feels deeply and is not afraid to tell others just what he thinks and feels. He uses a language that even the littlest boy can understand. He speaks right out what he believes is good and true and just—and he does not care how people receive his ideas. He has more courage than any other man. He speaks God's truth, and he speaks it so strongly and earnestly that all may hear the truth and try to live better lives and become better boys and girls, and men and women.

Wendell Phillips was a good and great man; he lived so as to be pleasing to himself and others. He never uttered an unkind thought or used the wrong word in the right place. When he promised to do a thing he always did it. He never went back on his word. He never shirked or left undone what he knew it was right to do. He never did his work because he had to, but always because he liked to do it. His heart was in his work, even when he was a boy in school and college, and it was easy for him to do the right thing without being told or driven to the task. Before he became a man, his parents and neighbors pointed to him as the first young man in the village, because he loved his father and mother and was a friend to all the townsmen.

Don't you think a man like this is worth knowing and imitating? I think so.

I heard Wendell Phillips speak but once. I was about twelve years of age, and my father and I had ridden ten miles across the wind-swept prairie in the face of a winter storm.

It was midnight when we reached home, but I could not sleep until I had told my mother all about it. I remember the hall was packed, and there were many gas lights, and on the stage were a dozen men—all very great, my father said. One man arose and spoke. He lifted his hands, raised his voice, stamped his foot, and I thought he surely was a great man. He was just introducing the real speaker.

Then the real speaker walked slowly down to the front of the stage and stood very still. And everybody was very quiet—no one coughed, or shuffled his feet, nor whispered—I never knew a thousand folks could be so still. I could hear my heart beat—I leaned over to listen and I wondered what his first words would be, for I had promised to remember them for my mother. And the words were these—"My dear friends: We have met here tonight to talk about the Lost Arts." That is just what he said—I'll not deceive you—and it wasn't a speech at all—he just talked to us. We were his dear friends—he said so, and a man with a gentle, quiet voice like that would not call us his friends if he wasn't our friend.

He had found some wonderful things and he had just come to tell us about them; about how thousands of years ago men worked in gold and silver and ivory; how they dug canals, sailed strange seas, built wonderful palaces, carved statues, and wrote books on the skins of animals. He just stood there and told us about these things—he stood still, with one hand behind him, or resting on his hip, or at his side, and the other hand motioned a little—that was all. We expected every minute he would burst out and make a speech, but he didn't—he just talked. There was a big yellow pitcher and a tumbler on the table, but he didn't

drink once, because you see he didn't work very hard—he just talked—he talked for two hours.

I know it was two hours, because we left home at six o'clock, got to the hall at eight, and reached home at midnight. We came home as fast as we went, and if it took us two hours to come home, and he began at eight, he must have talked for two hours. I didn't go to sleep—didn't nod once.

We hoped he would make a speech before he got thru, but he didn't. He just talked, and I understood it all. Father held my hand—we laughed a little in places, at others we wanted to cry, but didn't—but most of the time we just listened. We were going to applaud, but forgot it. He called us his dear friends and I will never forget the emphasis he put on those two words.

I have heard thousands of speeches since that winter night in Illinois. Very few indeed can I recall, and beyond the general theme, that speech of Wendell Phillips has gone from my memory. But I remember the presence and attitude and voice of the man as tho it were yesterday. The calm courage, deliberation, beauty and strength of the speaker—his knowledge, his gentleness, his friendliness! I had heard many sermons and some had terrified me. This time I had expected to be thrilled, too, and so I sat very close to my father and felt for his hand. And here it was all just quiet joy—I understood it all. I was pleased with myself; I was pleased with the speaker. He was the biggest and best man I had ever seen—the first real man.

Wendell Phillips was a man, and I tell you, boys, it is no small thing to be a man!

—————o—————

A BALANCED EDUCATION.

The symmetry which the nurseryman aims at as a thing of greatest importance is an equal desideratum in the nursery of the home. The young human being is a compound of physical, intellectual and spiritual tendencies and possibilities. Either set of faculties is liable to assume undue proportions and get the

ascenency. Your child may be so "carried away" with athletics as to become nothing but a professional ball player or slugger. He may, on the other hand, wholly neglect the physical and develop into a mere "book-worm." Or he may so cultivate the ascetic and religious instincts as to become a recluse, a bigot and a crank. What is desired is that he shall make a symmetrical growth. You wish for him a sound, serviceable body, an intelligent, well-stored mind, and a character showing those graces and that spiritual purpose and motive that will make him truly happy himself and a blessing to others. *Mens sana in corpore sano.* This result comes not by accident. It is the fruit of long, careful, patient effort and training by devoted parents, true friends and tactful teachers. That it is not a more common result is largely due to thoughtlessness and carelessness on the part of those who are entrusted with these great responsibilities.—Education.

INVITED GUESTS.

A crowd of troubles passed him by,
As he with courage waited.
He said, "Where do you troubles fly
When you are thus belated?"

"We go," they said, "to those who mope,
Who look on Life dejected,
Who weakly say good-bye to Hope—
We go—where we're expected."
—Exchange.

These are 'some of the things lemons
can do for you:

Squeezed into a glass of water every morning and drank, it will keep your stomach in the best of order, and will never let dyspepsia get into it.

If you have dark hair and it seems to be falling out, rub a slice of lemon on your scalp, and it will stop that little trouble promptly.

Squeezed into a quart of milk, it will give you a mixture to rub on your face night and morning, and give you a complexion like a princess's.

If you have a bad headache, rub slices of lemon along the temple. The

pain will not be long in disappearing, or at least in growing easier to bear.

If a bee or an insect sting you, put a few drops of lemon juice on the spot.

If you have a troublesome corn, rub it with lemon after taking a hot bath, and cut away the corn.

Besides all this, it is always ready for the preparation of old-fashioned lemonade. Altogether, the lemon is an article few can afford to get along without.—Health, London.

Father, looking over the paper—"More bad news. A hitherto unknown frog pond has been discovered in Central Africa."

Mother—"What is that to us?"

Father—"What is that to us! It means that every one of our eight children will have to have a new and revised edition of Highprice's Geographyp.—Clipped.

Father—"I am very much afraid our daughter will elope with that young rascal."

Mother—"No danger. I reminded her last evening that girls who eloped got no wedding presents, and I feel sure that my words sunk deep into her heart."—Clipped.

Clara—"I have been to the seashore, resting.

Aunt—"Huh! What have you been resting from?"

Clara—"Why, from sitting around at home, of course."—Clipped.

Mr. Grubbs—"That new neighbor next door goes singing around the house all day long."

Mrs. Grubbs, quietly—"She has no husband."—Clipped.

Old Friend—"I was surprised to head that you had married Mr. Saphead."

Mrs. Saphead—"Well, he persisted in hanging around me wherever I went, and there wasn't a night that he didn't call and stay until I was mos' tired to

death. So I married him to get rid of him."

Old Friend—"Humph! Have you got rid of him?"

Mrs. Saphead—"Oh, yes, long ago; he has joined two clubs and six lodges."
—Clipped.

"The principal ingredient in all these patent medicines is the same."

"It must be a powerful drug. What is it?"

"Printers' ink."—The Clinic.

We now propose to provide a famine fund for those Filipinos whom we did not "kill and burn." Civilization is a great thing when it gets a-going.—Atlanta Constitution.

If thou fill thy brain with Boston and New York, with fashion and covetousness, and wilt stimulate thy jaded senses with French coffee, thou shalt find no radiance of wisdom in the lonely wastes of the pine-woods. * * * The sublime vision comes to the pure and simple soul in a clean and chaste body.—Emerson.

Do the duty which lies nearest you. Every duty which is bidden to wait returns with seven fresh duties at its back.
—Charles Kingsley.

No man becomes independent of his fellow-men except in serving his fellow-men.—Phillips Brooks.

WHO HAS THE HEART?

The gentle, soulful, mild-eyed kine

Down at the cattle show,
Fhose glossy coats like sealskins shine,
Whole tails are braided mighty fine,

Whose horns like mirrors glow,
Are quiet, patient, meek and mild—
They would not harm the smallest child.

To cut their ribs and joints apart,
And eat them up, who has the heart?

And even if one has the heart,

And thinks their juicy quarters nice,
Great Christopher and Henry George!

These beef-trust days, who has the price?

—Chicago News.

THE BOY IN PATCHES.

Somebody inquires: "What has become of the boy in patches?" Why, bless your soul, he is out on the farm hopping clods sixteen hours a day. He will come to town after a while to run banks and the stores and be the successful lawyers and preachers and physicians. Don't worry about the boy in patches. It's the slick-looking, store-clother, nicely groomed lad you want to inquire about. He's the fellow that's going to drop thru a crack in the sidewalk one of these days.—Exchange.

OPPORTUNITY.

Some men succeed in almost everything they undertake, while others generally fail. The latter often excuse themselves on the ground that they had no opportunity. But they were not seeking opportunities in any honest and true way. A genuine seeking is a seeking for opportunity to exert ourselves, first in restraining our own tendencies to evil, and secondly in making efforts to do good.

But the man who habitually fails is one who is seeking an opportunity which will carry him to success, without compelling him to exert himself. He wants circumstances to work for him, and to make things easy for him. History plainly shows that, generally, men who accomplish great results were not those for whom circumstances made things easy, but men whose resolute hearts dominated circumstances, and compelled apparently antagonistic conditions to yield success. If you had seen Abraham Lincoln, at twenty-one years of age, you would have thought him very unlikely to become a great statesman. Opportunities never came to him "ready-made" to do his work for him, and to carry him into an easy place. He made his opportunities. And in this sense, "Providence helps those who help themselves." Men differ in their mental outfit. But, what-

ever a man may be, there is always something good and useful which he can do successfully, if he will exert himself; if he is seeking opportunities to do, rather than merely to get something for nothing. But the indolent man does not recognize the good opportunities which surround him.—Edward C. Mitchell, in *New-Church Messenger*.

STANDING FOR THE RIGHT.

One of the leading thots of the hour is, that if you wish to succeed, you must stand for the right. William Allen White, one of the great editors of the country, says on this point:

"The man who wins is the man who speaks his mind, who stands for the right, who does not regard his own success or failure as important compared with the triumph of right. The man who can't be bluffed when he sees the sheer right ahead of him, the man who appeals to the highest in human nature and spurns the lowest, will win as sure as day follows night. The young men who are starting out in life should know that the eyes of the people are on them and that the people have ways of knowing when a young man compromises with evil and winks at the forces of disorder. This world is so organized that in the long run honesty pays and dishonesty brings failure. It is not in the main a material world, but a spiritual world. Spirit manages to control, to vindicate itself, to rise above all material considerations."

THE COST OF WRONG-DOING.

An incident related recently by a wealthy proprietor of a department store, contains an impressive lesson on the cost, even in this life, of wrong-doing, says *Riverside*. The proprietor and his partner had both been poor boys and had risen by hard work and careful attention, to the head of the business. They determined to find, from among their employes, a boy whom they could advance in the same way, and eventually take into partnership. They had several conversations on the subject and ulti-

mately selected one who was very bright, active and industrious. Both partners liked his appearance and habits, and agreed between themselves to watch him closely. If he proved to be the right kind of a boy, his promotion was to be rapid. The head of the department was to watch him also, and report. He did so from time to time, and his report was always favorable. After a few weeks the partners consulted, and agreed to give the boy six months' trial, and if at the end of that time he had still a good record, his promotion would begin. Of course no intimation of his good fortune was given to the boy, and the scrutiny was continued. The last week of the six months' probation arrived, when one morning the superintendent saw the boy slip something slyly into his pocket. He insisted upon knowing what it was, and ultimately the boy confessed to having stolen a quarter of a dollar. He was of course dismissed, and never learned how near he had been to the highways of fortune. He had sold the fine position which was in store for him, and his magnificent fortune for a quarter of a dollar. Everyone will agree to the folly as well as to the wickedness of his act, but how few realize that they sacrifice the eternal future by constant greed for money.

OUR QUEER LANGUAGE.

When the English tongue we speak
Why is "break" not rhymed with
"freak?"

Will you tell me why it's true
We say "sew," but likewise "few ;"
And the maker of a verse
Can not cap his "horse" with "worse?"
"Beard" sounds not the same as "heard,"
"Cord" is different from "word ;"
"Cow" is cow, but "low" is low ;
"Shoe" is never rhymed with "foe."
Think of "hose" and "dose" and "lose ;"
And of "goose"—and yet of "choose."
Think of "comb" and "tomb" and
"bomb ;"
"Doll" and "roll ;" and "home" and
"some,"

And since "pay" is rhymed with "say,"
Why not "paid" with "said," I pray?

We have "blood" and "food" and
 "good;"
 "Mould" is not pronounced like "could,"
 Wherefore "done," but "gone" and
 "lone?"

Is there any reason known?
 And, in short, it seems to me
 Sounds and letters disagree.

—Edwin L. Sabin.

BULL FIGHTS IN MEXICO.

It is good news that we gave in our March paper of the formation of a society for the prevention of cruelty to animals in the city of Mexico, which is likely to put an end to bull fights in that country.

We hope before long the faculties and students of our American universities and colleges will put an end to other fights occurring in them so constantly, which for their influence on public morals and the promotion of peace on earth are quite as bad as bull fights.

EDUCATION AND LIFE.

I tack the following theses on every college bulletin board and every church door in Christendom, and stand ready to publicly debate and defend them, six nights and days together, against all comers—college presidents and preachers preferred:

1. Man's education is never complete and life and education should go hand in hand to the end.

2. By separating education from practical life society has inculcated the vicious belief that education is one thing and life another.

3. Four hours of intelligently directed work a day will supply ample board, lodging and clothing to the adolescent student, male or female.

4. Five hours of manual labor will not only support the student, but it will add to his intellectual vigor and conduce to his better physical, mental and spiritual development.

5. This work should be directly in

line of education and a part of the school curriculum.

6. No effort of life need be futile, but all effort should be used in order to satisfy the consciousness.

7. Somebody must do the work of the world. There is a certain amount of work to do, and the reason some people have to labor from daylight to dark is because others never work at all.

8. To do a certain amount of manual labor every day should be accounted a privilege to every normal man and woman.

9. No person should be overworked.

10. All should do some work.

11. To abstain from useful work in order to get an education is to get an education of the wrong kind; that is to say, a false education.

13. From fourteen years up every normal individual can be self-supporting, and to be so is a God-given privilege, conducive to the best mental, normal and spiritual development.

14. The plan of examinations in order to ascertain how much the pupil knows does not reveal how much the pupil knows, causes much misery, is conducive to hypocrisy, and is like pulling up the plant to examine its roots. It further indicates that we have small faith in our methods.

15. People who have too much leisure consume more than they should and do not produce enough.

16. To go to school for four years or six is no proof of excellence, any more than to fail in an examination is proof of incompetence.

17. The giving of degrees and diplomas to people who have done no useful thing, is wrong and absurd, since degrees so secured are no indication of competence, and tend to inflate the person with the idea that he is some great one, when really he isn't.

18. All degrees should be honorable and given for meritorious service to society for doing something useful for somebody.—Elbert Hubbard.

THERE COME THE BOYS.

There come the boys: Oh, dear, the
noise:

The whole house feels the racket;
Behold the knee of Harry's pants,
And weep o'er Bennie's jacket:

But never mind if eyes keep bright,
And limbs grow straight and limber;
We'd rather lose the tree's whole bark
Than find unsound the timber.

Now hear the tops and marbles roll;
The floors, oh woe betide them:
And I must watch the banisters,
For I know the boys who ride them.

Look well as you descend the stairs,
I often find them haunted
By ghostly toys that make no noise
Just when their noise is wanted.

The very chairs are tied in pairs,
And made to prance and caper:
What swords are whittled out of sticks,
What brave hats made of paper.

The dinner bell peals loud and well,
To tell the milk-man's coming;
And then the rush of 'steam car trains'
Sets all our ears a humming.

How oft I say, "What shall I do
To keep these children quiet?"
If I could find a good receipt,
I certainly should try it.

But what to do with these wild boys,
And all their din and clatter,
Is really quite a grave affair—
No laughing, trifling matter.

"Boys will be boys"—but not for long;
Ah, could we bear about us
This thought—how very soon our boys
Will learn to do without us.

How soon but tall and deep voiced men
Will gravely call us, "Mother;"—
Or we be stretching empty hands
From this world to the other.

More gently we should chide the noise,

And when night quells the racket,
Stitch in but loving thoughts and prayers
While mending pants and jackets.

—Selected.

Optimism paints the pathway of life
with the golden hues of possibility; it
paves the way with stepping stones; it
tempts us to climb the ladder of hope to
the temple of achievement. It may be
unsubstantial, impracticable, visionary,
but you notice it is generally the man who
thoroly believes in himself, in his fellow-
men and in the opportunities of life who
wears the epaulets, enjoys the public's
esteem and draws the check that never
goes to protest—Four Track News.

The true optimist is simply the man
who believes in a wise and beneficent
Power whence flows all good, and who
disposes himself thereby to receive the
good. His success, which is a proverb,
is proof of the soundness of his faith.

TRUE HEROISM.

He is a hero staunch and brave
Who fights an unseen foe,
And puts at last beneath his feet
His passions base and low;
Who stands erect in manhood's might,
Undaunted, undismayed,—
The bravest man who drew a sword
In foray or in raid.

All honor, then, to that brave heart,
Tho poor or rich he be,
Who struggles with his baser part,
Who conquers and is free!
He may not wear a hero's crown,
Or fill a hero's grave,
But truth will place his name among
The bravest of the brave.

Live in the sunshine, and it will invig-
orate your body, vitalize your mind, and
put joy into your heart. The outer
quicken the within, and the within inter-
prets the outer. This means love Nature,
and Nature will serve you.—New-Church
Messenger.

Our Boys and Girls.

LITTLE TRAVELERS.

Jane Gray.

Every year a great many children leave their homes and start out to travel alone in the big world. Only a very few of these children ever travel in steam cars or river boats or ocean steamships. By far the greater number know much pleasanter ways to travel than these.

The little travelers of which I speak are seed-children, starting away from the mother plant to find new homes to grow up in.

Seed-children never grow to be healthy trees or plants when they drop into the ground near their mothers. There is not enough food in the earth to feed so many of the same family in one place. That is why these children are sent so far away from the mother plants when they are ready to set up housekeeping for themselves.

Plant mothers are very much like human mothers. They get their children ready for their journey. For the seed-children who fly, they make pretty wings. Those who ride in coaches are given odd little hooks to hold on by, while others have little sails. Whatever the way it travels, every seed-child starts away from home with all it needs for its journey. If you would learn some curious ways of traveling, you should watch these seed-children. You might find yourself wishing to be a plant-child instead of a human child.

Some seed-children whom you know very well are so small that they make us think of fairy seeds. Some of these very little yellow children sit on soft red fruit cushions, waiting for their airships to come and carry them to their new homes. Surely, fairies should travel in airships.

The airships in which these fairy seeds travel are all named, and if you will take the trouble to look, you may see them and the seeds too as they start upon their journeys. Some of these airships travel all the year round, so that the seeds that are ready to travel in early

summer may go as soon as they are ready, as these fairy seeds that I have told you about do.

Now these fairy seeds are the strawberry children. So you are not surprised when the ship "Robin Redbreast" anchors for a minute in the strawberry bed and then carries away with him over the tree tops a mouthful of strawberry children.

Then comes the ship "Bluebird" and carries away another load, to land them miles and miles away from their old homes. Then comes the plain gray ship with the shrill whistle,—the "Catbird." The children he likes so well to carry live in the fruit of the raspberry and the blackberry. He drops down into these bushes, loads with a large cargo and away to the woods. There he drops these little orphans, who lie down in the woods and are covered with leaves and fall asleep. But they wake at the call of the springtime and come up bright green little bushes, ready to work and make fruit and seeds themselves.

One curious ship is marked by little bits of sealing wax on his wings and on his tail. His name is Cedar or Cherry bird, and he carries the children of the cherry trees. The giants who own the cherry trees call him a pirate, and they try to frighten him away. Very often all the other ships we have named turn pirates too. Then a whole fleet of pirates may be found at one time in a cherry tree. With so many ships sailing under the sunny skies, laden with cherry children, it is not at all wonderful that we find so many cherry trees growing everywhere along the country roads.

The children of the wild plums and wild grapes and of the Virginia creeper and of the many other plants take passage on these fleet little feathered ships of the air. But it is not every child that can ride on so cunning a ship.

Some seed-children like best to travel by the aid of little sails. The maple and the elm children do this. The wind blows them briskly thru the air by their cunning little sails. When the wind goes to take a rest, the little sail boats fall to the

ground. Then along comes a hard shower of rain, and the running water pushes the sails along until sometimes they reach the brook. There they begin a long water journey. When at last they are washed ashore, far, far away from their old homes, they lose no time in setting up housekeeping. When August calls the roll of busy plant workers, elms and maples answer to their names: "Present and growing into little trees." Indeed, if they do not begin to grow at once they will never grow at all. If they ever get dry or overheated in the sun they die. So, if you ever wish to plant an elm or a maple tree, plant the seed as soon as it falls from the mother tree.

During these beautiful sunny days of the autumn, millions and millions of seed-children watch sharply for their chances to steal a ride. You, yourself, may become a tallyho for a great crowd of them without in the least intending to do such a thing. These seeds are the children of the burdock, the beggar's ticks, the trick trefoil, of the agrimony vine, and many other weeds. As you pass along the sidewalk, they really seem to reach out and fasten their strong little hooks into your clothing, and so, before you know it, you are carrying a whole colony of children away from their mother. They do not shout, but they make merry by jaggling your flesh thru your clothing. You can collect fares from these little picknecks by pulling them from your clothing and learning all about them. Then if you do not wish to take beggar ticks riding again, you need not go so near to where they live. The sheep and cows in the pasture field carry great quantities of these light-hearted little people. For a cockleburr would just as soon ride on the end of a cow's tail as in a parlor car.

There are many other ways in which seed-children travel. Perhaps you may hear of some of them again.—Home and School Visitor.

THE BEAUTIFUL.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where bright fires
glow,
Beautiful thots that burn below.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the whole day thru.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest ways, if God wills so.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few can
guess.

Beautiful twilight, at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.
—Selected.

—————o—————
"Seven sheep were standing
By the pasture wall;
Tell me," said the teacher
To her scholars small,
"One poor sheep was frightened,
Jumped and ran away;
One from seven—how many
Woolly sheep would stay?"

Up went Kitty's fingers—
A farmer's daughter she,
Not so bright at figures
As she ought to be.
"Please, ma'am—" "Well, then, Kitty,
Tell us, if you know."
"Please, if one jumped over,
All the rest would go."
—John W. Nelson.

SUMMER AND WINTER JOHNNY.

Sun in the valley and sun on the hill,
The day was as warm as could be,
And Johnny stood fanning himself with
a will,
For thirsty and hot was he.
The road to the schoolhouse was dusty
and bare,
With very few sheltering trees,
And panting young Johnny was heard
to declare:

"I wish it would snow and would freeze."

Snow in the valley and snow on the hill,
The day was as cold as could be,
And Johnny was rubbing his hands with
a will,
For bitterly chilly was he.
The road to the schoolhouse was covered
with snow
And Johnny set off at a trot.
"I wish," he complained, "that the wind
wouldn't blow;
I wish it was sunny and hot."
—Selected.

"Resolve to be merry,
All worry to ferry
Across the famed waters that bids us for-
get,
And no longer fearful,
Be happy and cheerful,
We feel life has much that's worth living
For yet."

LESS WHISKEY BUT MORE BEER

The tendency from the distilled to the brewed liquors, which has been marked for some time, still continues, according to the internal revenue statistics for the fiscal year ending with last June. In that year we consumed 116,143,732 gallons of spirits against 116,848,372 for the year before. We drank 49,459,540 barrels of beer this last year, however, instead of only 48,208,133—or more than a million barrels more than the year before.—The Commons.

"What a well-appointed gymnasium alone is doing today for young manhood and womanhood, both as a prophylactic and curative measure, is marvelously good. Such institutions as the Young Men's Christian Association, with the gymnasia, should receive the strong moral and financial support of both physician and layman."—J. Morton Howell, A. M., M. D.

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A GREAT NATIONAL PERIL.

The following words of warning by Rev. O. R. Jenks merit the prayerful attention of all lovers of American liberty: "Intemperance is a national peril. An immense capital is invested in the rum business. The number of saloons has reached a quarter of a million. Fully a thousand million dollars is spent every year for strong drink. Nearly a hundred thousand men are sent annually to a drunkard's grave. At least seventy-five men out of every hundred in our jails are there because of the saloon. Meanwhile the liquor traffic for its own protection is confessedly becoming more and more a dominant factor in state and national politics. Men who are sober minded, who have seriously considered the situation, believe that if the rum business is not destroyed it will be the destruction of our nation."

What can be done to crush the power of this monster of iniquity and save our country? Why this: Let the Christian lovers of our free institutions line themselves up in joint, persistent opposition to the great destroyer, resolved to support for office only men who are the open, brave, persistent opponents of the drunkard-making business.

THE HORRORS OF WAR.

To the historian of a later day looking back upon the events of the present not the least remarkable feature of the far eastern war will be the equanimity with which it was regarded by an age calling itself civilized.

A recent conservative estimate of the losses sustained by both sides in the land battles alone places the total at more than 420,000. Before modern weapons were perfected as they are today, the proportion of killed to wounded in battles was only about 20 per cent. Even at that rate the death roll in Manchuria would sum up 84,000, but it is undoubtedly far greater than that. In some of the engagements whole regiments were practically annihilated and it was found impossible to rescue the wounded. Add to the losses in men killed the deaths of those who later succumbed to their wounds or who perished from disease; then add to the total of dead the many thousands of men maimed and crippled for life, and the record of destruction becomes truly appalling.

Were there to be similar butchery of human beings from any other cause the whole world would stand aghast. The fact that it has accepted the loss of life in Manchuria calmly, as a matter of course, without even a serious protest, is a phenomenon that psychologists and philosophers may well puzzle over.

Is civilization, then, so much a surface veneer that modern man differs in no degree from his primeval ancestor in his attitude toward the slaughter carried on under the name of war?—Daily News.

TAINTED ATHLETICS.

If there were any presidents of big eastern colleges in attendance upon the sessions of the National Educational association at Asbury park the other day they were privileged to hear from a western colleague a few breezy remarks on the subject of corruption in college athletics which went right to the heart of the trouble. President Craig of the Uni-

versity of Montana was the man who saw the facts in their true light. The taint in athletics, he said, was due not so much to any evils in the students as to the moral laxity of the faculties, whose keen appreciation of the advertising advantages of a college victory led them to connive at "the methods that win," despite the consequent dishonor.

No one can read the recent magazine revelations concerning football and baseball games in the big eastern colleges without feeling a keen regret that young athletes should be deliberately brought under the influence of standards as low as those of the confidence man and the sharper by the very institution to which they go for their education. No one can doubt that in this particular respect the colleges are lowering rather than raising the tone of our future citizenship.

In an age of strenuous competition for bigness and notoriety perhaps no one college can be expected to adopt high ethical standards while others compete on the lower level. But all the colleges together—the East by itself and the West by itself—can restore the tone of true sportsmanship as by magic. They have but to shut their doors as a unit to offenders, and the commercialism of their athletics will disappear at once.

It cannot be other than a source of deep shame that reiterated appeals to the colleges to establish standards of manliness and honor are necessary.—Selge Ted.

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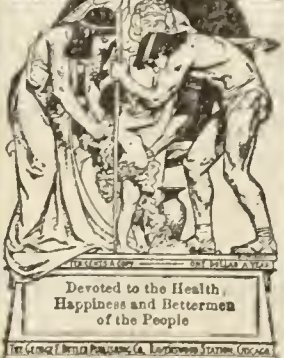
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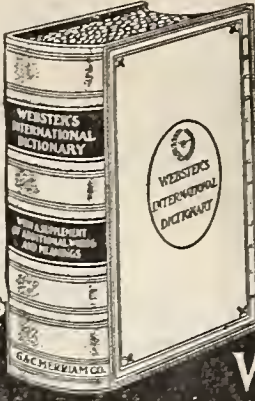
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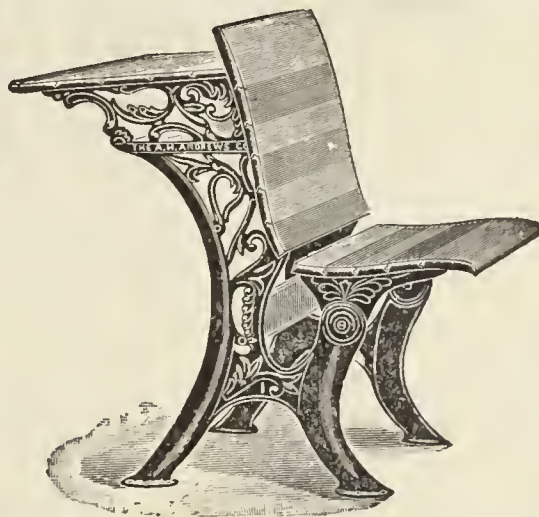
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We wish for thee
A symphony of sweet content,
That like angelic voices blent
May fill thy soul with melody, and
bend
Thy heart and will toward God."

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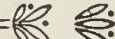
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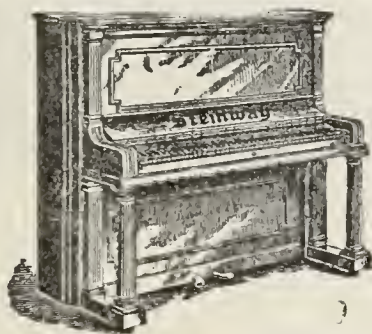
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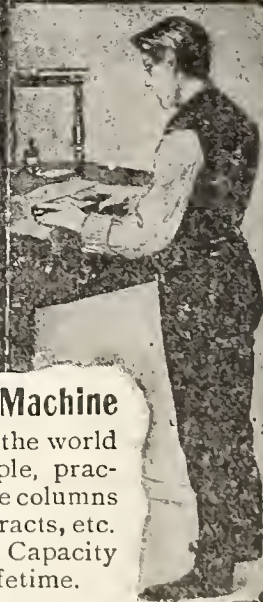
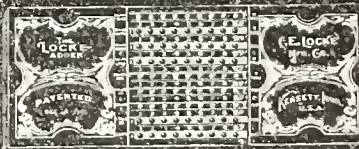
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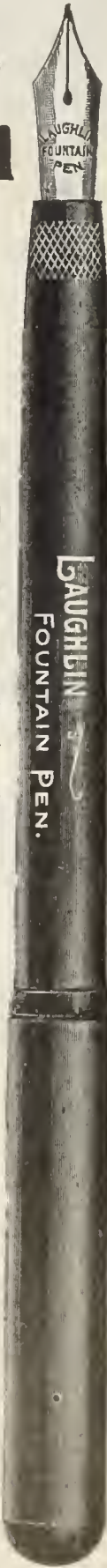
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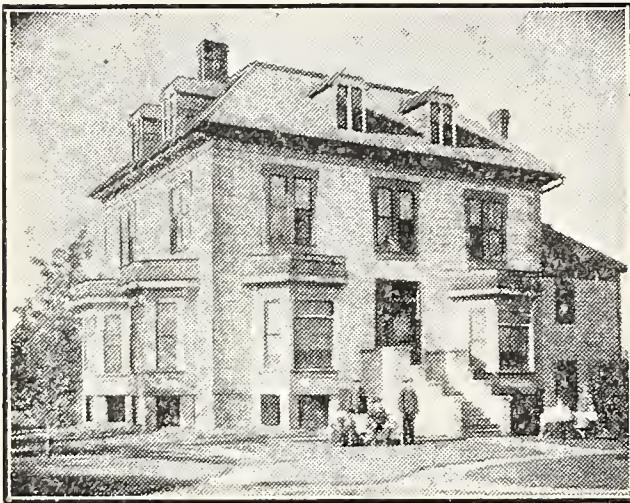
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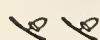
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Salt Lake City, Utah

THE CHARACTER BUILDER

AN EDUCATIONAL JOURNAL FOR EVERYBODY.

VOLUME 18.

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NUMBER 11.

EDITORIAL.

The Character Builder uses the reformed spelling recommended by the National Educational Association.

AN EXPLANATION.

For some time the editor of the Character Builder has been out on a lecture tour and has been unable to give the magazine the attention it should receive.

The November issue was delayed so long that we have decided to publish one issue for November and December. In the future the Character Builder will appear at the first of each month. We trust our readers will pardon the delay. Matters are being so arranged that the usefulness of the magazine will be greatly increased and that its numerous friends will continue to find it worthy of their support.

WHAT SOME PEOPLE SHOULD KNOW.

Purity is not merely a system of mock piety. Neither is it effeminate, lacking the intellectual or physical quality of masculinity. On the other hand, purity is a rule of life, and represents a course which tends to make men and women healthy, wise and useful in this present world.

Men and women, old or young, desire long life, and they desire that life may be enjoyable. We therefore believe that those who burn life's candle at both ends do so because of ignorance, that the evil they do is wrought in the main for want of thought.

Nothing is more correct physiologically than that correct social habits tend to length of days, and also tend to make those days full of the kind of enjoyment

which is best for today and surely best for tomorrow, because it lasts.

It is well that young people should understand certain things regarding the regulation of their lives. The young man who sows his wild oats broadcast, who contracts shady if not criminal sexual practices, should remember that he is not only laying up wrath for himself against the day of wrath, but is also providing sorrow for his children and his children's children. Of all the sins of men which are sure to find them out, social sins are the most certain.

A good many young women rather like the fellow who has had his "experience" and whose reputation is as loud as his real character; they fancy it smart to keep company with these young men without principle, and the finality is that they marry their admirers with shady reputations. Girls should understand that men who are perpetually careless before marriage are pretty certain to be conveniently criminal after marriage in violating the marriage contract.

A little wisdom and foresight regarding the relations of the sexes will lead to good results and that constant conjugal purity and happiness, so necessary to the preservation of our homes and the perpetuation of a safe and progressive society.

Young folks do not need preaching to so badly as they need the blessing of a wise parental example, and such counsel as may be appropriately given, as occasion requires, and as the way opens.

The strongest men are those who can resist the temptation to evil and whose integrity is built upon the solid rock of social purity. The manly man is too manly to indulge in the cowardice of secret sin.

BUILD CHARACTER.

Character is individuality. Individuality is immortal. Day by day as we live and think and work in this world, do we realize our responsibility? Are we building character? Are we loving? Are we doing to others as we would that they should do unto us? Are we true in every way and under all conditions? Then we are building character—we are building out immortal self. Are we kind, forgiving, strong to speak the true word at the right time? Do we scorn deceit and selfishness? Are we steadily advancing each day, conquering our errors? Then we are building character. Unless we are conquerors over flesh, when we journey on, we shall remain in the land of errors until our character is builded—our immortal garment woven.—The Abiding Truth.

UTAH TEACHERS' ASSOCIATION.

The annual meeting of the State Teachers' Association will be held in Salt Lake City January 2 to 5, inclusive. Dr. G. Stanley Hall, the eminent educator, will deliver a series of lectures. An excellent program has been prepared. The Institute should be attended by parents as well as by teachers, as there are numerous valuable suggestions given for home training. A parents' section has been organized and should receive the support of parents.

School teachers who desire to keep in the vanguard in their profession will be on hand to make the Institute a success.

A DEFECTIVE METHOD.

One of the glaring follies of modern high school education is the teaching of physiology up to the point where it becomes most vitally important to young men and women, and then stopping—leaving them in ignorance of facts which they ought to learn from wise and pure minded teachers of their own sex and letting them remain ignorant or learn where they ought not. The mother who took her daughter out of an ordinary

physiology class because she thought it wasn't modest for Jane to learn about her "insides," only carried this false modesty a little further than those who let ordinary physiology end all instruction in this direction.

THE HARMONY OF LAW.

By Rev. George B. Vosburgh.

God is on the side of law and order. His is an empire of law. Order is not only heaven's first law, but it is the first law of earth as well. Throughout the entire universe there is never the slightest infraction of law. Look up into the deep canyons of the night sky and you will find the vast universe moving harmoniously onward. If a single star were to violate law it would throw the universe into chaos. All nature moves in harmony with law. The sun rises and sets at just such a time; the buds form, the harvests wave, the fruits ripen, seasons come and go all in harmony with law. The animal life of the globe as well as its vegetable life reaches its destiny only in consonance with law, and every infraction of law entails loss, and, if persisted in, destruction and death. The same is true of the faculties of man's intellectual and moral nature. They reach their development and destiny only in obedience to law. By daily living in obedience to law, human and divine, capital will be secure, labor will be protected and prosperous, and the people will be virtuous and happy. Tired men will fall asleep in life's quiet evening, only to awaken amid the soft splendor of the eternal dawn.

We live in deeds, not in years; in thoughts, not breath;
In feelings, not in figures on a dial;
We should count time by heart throbs.
He most lives who thinks most,
Feels the noblest—acts the best.

—Bailey.

If there is any one object more pitiable than another in the world it is the man or woman with nothing to do.

Educational Items.

GIRLS OF THE FARMS.

Pretty and healthy and strong,
 Noblest the world ever knew,
 Gladdening the heart with a song,
 Bidding all troubles adieu;
 Smiling the weary day through,
 Adding each day to their charms,
 Tender and loving and true—
 These are the girls of the farms.

Every day battling with wrong,
 Every day striving anew,
 Helping the old world along,
 Living a life that is true;
 Lovely and fresh as the dew,
 Toiling with uncovered arms,
 Smiling through all that they do—
 These are the girls of the farms.

L'Envoi.

Think of the work that they do,
 Think of their grace and their charms,
 Think of their modesty, too!
 These are the girls of the farms.

—George B. Wrenn.

WHAT CAN BE DONE FOR DULL PUPILS.

By Supt. R. M. Shipp, Winchester, Ky.

When I consented to discuss this subject, viz: "What can be done for dull pupils?" I thought that the discussion would prove to be an easy task, but the probabilities are that those who read this article will decide that a very dull subject is being discussed by a very dull writer.

What constitutes dullness in a pupil? Is dullness a definite, definable quantity, or is it an educational chimera or *ignis fatuus* emanating from the weary, worried or incompetent thinkery of a discouraged pedagogue? Is dullness inherent in the pupil, or is it a reflection of the incompetency of a schoolkeeper?

To present this subject in a more concise form, we desire to invite your attention to a few opinions of what constitutes dullness and illustrate these opinions with a few examples of so-called dull pupils.

To the teacher of mathematics the pupil who can not readily understand the difficulties of cube root, who does not appreciate the, to him, inexplicable mystery of finding the area of a scalent triangle, who is unable to restore with facility a lost payment in partial payments, or who has not mathematical imagination sufficient to appreciate the questionable beauties of the rule for finding the contents of the frustrum of a cone, is a most pronounced dullard—yes, the king of dullards. The same pupil if able to translate with ease the more difficult passages of Caesar, or of any other Latin text, if he understands the ablative absolute or the various subjunctive constructions, will be regarded by his Latin teacher as an intellectual wonder.

A boy may be very proficient and efficient in most of the departments usually taught in our public schools, and yet if he cannot sing in a melodious manner do, re, mi, fa, so, la, ti, do, some music teacher may pronounce the judgment dullard and perchance will quote and believe that

"The man that hath no music in his soul,
 And is moved not by concord of sweet sounds,

Is fit for treasons, strategems and spoils."

One of the greatest of modern generals was a very slow pupil and at the close of the Civil war said of himself that he knew only two tunes, viz: "Dixie" and the other. Was he a dullard?

Birds that know as little about the laws of melody as an infant knows about the atomic theory, we are told, can and do sing correctly the musical scale. If it is evident that God has not given musical talents to a certain pupil as he did to Blind Tom, does it follow that that pupil is a dullard?

We doubt not but that Andrew Jackson, who was ever ready to start "a rough house;" U. S. Grant, who was regarded as slow, and that great southern military genius, of whom it was said that it required two or three days for him to learn what many boys could master in one day, and who was known during his school days as "Fool Tom Jack-

son," would be regarded as more than dull by the average public school teacher of the twentieth century.

It is said that Adam Clark, of whom it was asserted in the House of Lords by a member of Parliament, "that he was the greatest scholar of that age," was frequently required by his instructor to wear the dunce cap, and Oliver Goldsmith, "who conversed like a poor poll and wrote like an angel," was often called "the Inspired Idiot."

If the teacher carefully studies the dull pupil may he not discover that he is trying to develop faculties that do not exist? Let the teacher remember that all pupils have not all faculties to the same extent. Let him remember that every child—the dull as well as the precocious—has an individuality of his own, and that it is the supreme duty of the teacher to help him to find his individuality and develop it to the fullest extent.

Often, too often, the teacher concludes that a pupil who is deficient as to some particular faculty or faculties, is dull, when that pupil may be accomplishing wonders along other and more important lines.

A friend and a leading educator of this state recently told the writer of a young man who, when in college, offered a substitute two years in French, two years in German, and two years in Hebrew for the usual course in mathematics, but the faculty, slaves of a curriculum, were not willing to make the substitution.

Is the boy with one talent any more of a dullard than is the boy with three or five talents? We repeat, is not dullness a relative term?

May we not safely assert that the pupil who learns less rapidly than others of the same capacity or seemingly of the same capacity is, as far as this discussion is concerned, a dull pupil? As to such pupils, we would suggest that you should diagnose their intellectual status, but be certain that the diagnosis is carefully done and done in the proper spirit or the prognosis, as in the case of Adam Clark, may demonstrate that the teacher and not the pupil was the dullard.

In considering this question it might be well to recall that Dr. Edward Brooks declares that:

1. The culture of the mind should be modified to suit the different tastes and talents of the pupils.

Questions. Do we ever modify our curriculum to suit the capacity of the dull pupil? Do we not attempt to fashion all pupils in the same mold? Do we sufficiently recognize the individuality of our pupils?

2. The culture of the mind is not creative in its character; its object is to develop existing possibilities into realities.

Questions. When pupils are dull, may it not be that their tastes have been ignored or that there has been no special effort to develop their natural talents or existing possibilities?

Fellow Teachers: If the child is a dunce, remember that the greatest of all commentators was so regarded and that a few kind words spoken by a visiting stranger kindled the pride within his boyish breast that developed that ambition that caused him to become a great scholar. If the child is obstinate, remember that so was Grant, and that obstinacy was partly the secret of his success on the battlefield. You recall that during the battle of the Wilderness, when Grant's cry was "On to Richmond," on the fourth morning of the battle Mrs. Grant was asked: "What is your husband doing?" she answered: "He is on his way to Richmond." The interrogator exclaimed: "He is certainly moving slowly. Do you not know that in three days he has lost three battles? Do you think that he will ever reach Richmond?" Mrs. Grant instantly retorted: "I do not know, but he is a very obstinate man."

When the pupil is lazy, obstinate, slow, dull, exercise the greatest patience for with such the teacher should be long-suffering, gentle, loving—and the greatest of these is love.

In the language of Lowell, we would say:

"Be noble; and the nobleness that lies
In other men sleeping, but never dead,
Will rise in majesty to meet thine own."

Be noble and though there may be little evidence of permanent results growing out of your efforts, you should remember that:

"Not all who seem to fail have failed indeed,

Not all who fail have therefore worked in vain;

For all our acts to many issues lead."

Let the teacher learn to recognize the good there may be in the dull child's soul and strive to unwind the bonds which hold him prisoner.

Teach him to teach himself by looking, listening, observing and reflecting about what he has seen and heard. Every what he has seen and heard. Ever keep open the road from the known to the unknown.

Permit me to say at this point that the so-called dull pupil should not be permitted to monopolize the time and attention of the teacher to the detriment of other pupils. Also permit me to quote a Spanish proverb that applies to all grades of pupils.

"He who knows not and knows not that he knows not, is a fool; pass him up.

"He, who knows not, and knows that he knows not, is simple; instruct him.

"He, who knows, and knows not that he knows, is asleep; awake him.

"He, who knows and knows that he knows, is wise; follow him."

In conclusion, in teaching so-called dull pupils, suffer long, be kind, not easily provoked, and think no evil. Bear all things, hope all things, endure all things. Have faith, hope and charity.—Southern School Journal.

HONESTY IN CHILDREN.

By Mary Sidney.

There is nothing that so degrades a child in the school-room as "telling stories." There is nothing that raises the ire of senators, lawyers, preachers and other consequential men to the extent that being called a liar does. And the more truth there is in the charge, the more they bristle up and rave around and want to hurt somebody. Nobody

knows how much of his falsity may have been bred in him at his mother's knee, when she made meaningless threats and promises, or while helping his father in a business not conducted in harmony with the Golden Rule. It is not wise to prevaricate before children or anywhere else, for what is done in secret shall be revealed on the housetops.

One of the best legacies that we can leave the children is a good name, and there is no good name that does not embrace truth and honesty as cardinal principles. It is a sad day for a child when he discovers that his parents are not to be trusted; it disheartens him from trying to be good, for the belief prevails that children are judged by their parentage. It is too true that "the evil men do lives after them," and the pity of it is that it so often lives in the children. It goes without saying that the environment and training of the child color all his later years. It has been the testimony of many of the best men who ever walked the earth that they were indebted to a wise mother, or stepmother, or some other good woman, for all that they were. Let mothers think of these things as they are guiding their children from infancy to manhood and womanhood, and I feel sure they will want to drop some of their mistaken ways. A mother's influence is never wholly lost.

CULTURE OF BETTER, BRIGHTER, STRONGER, NOBLER CHILDREN.

Luther Burbank, the great horticultural wizard, whose vine-clad, flower-embowered home in California is the mecca of thousands, is turning his attention from flowers to children, to the propagation of the human race. What he has done in the horticultural field he will now try to do in a broader, nobler way for the boys and girls of the coming generation. Rev. Dr. James W. Lee, pastor of St. John's Methodist Episcopal church of St. Louis, had the subjoined interview with Mr. Burbank:

Mr. Burbank has twenty thousand

visitors a year from all parts of the world at his laboratory at Santa Rosa, Cal., and because of his absorbing work he can see but very few of them. When I called a few days ago at his home he granted me an interview.

When I said to him that I realized how precious his time was, and that I did not intend to take much of it, he remarked:

"My time is worth \$250 per hour."

While looking at some of the marvelous results of his scientific experiments in the plant kingdom I said to him that in a sermon delivered before the National Conference of Charities and Correction in Portland, Ore., I said that the time had come when we should apply the scientific principles used by Mr. Burbank in the transformation of plants in the bringing up of children.

Mr. Burbank's eyes flashed, and he remarked with deep feeling: "That is the great aim and object of my life."

This remark of my host so surprised me that I at once asked him if he had considered the work of Dr. Thomas J. Barnardo of London. He said that he had, and that Dr. Barnardo was doing in the realm of human life what he was doing in the realm of plant life. He said:

"I care but little for these weeds, these flowers and these trees, only as they afford me opportunities to show what can be done by directing natural forces."

"My hope is that what I am doing to show how the natural forces may be guided in the finest specimens of each species of plants will be adopted by those in charge of the young life of the children."

"A plant is responsive to only a few influences, such as are found in the soil, sunshine and rain, but a child is infinitely responsive."

"Weeds are weeds because they are cropped, trampled upon, burned by fierce heat, tormented by innumerable pests, or perhaps permitted to suffer from cold, wet, frost."

"There is not a weed in the whole

realm of nature that, if given proper nourishment and sunshine, will not grow up into a beautiful and useful plant."

"The undeveloped, dwarfed and broken specimens of the human kind are such simply because they have grown up without having the elements which environed them and the possibilities to which their natures are related brought into touch and contact with them. The diminutive specimen of the daisy that we pass unnoticed has possibilities wrapped up in it of the magnificent schaster daisy; all that is necessary to turn the little, poverty-stricken daisy into the beautiful schaster is simply to touch the possibilities within it with the elements of its environments to which it is related."

Mr. Burbank then moved across the room to a table, and picking up a manuscript, said:

"This is the original of the only speech I ever made for children. I delivered it at the closing exercises of the San Rafael public school."

He then read to me from that speech these words:

"I love the sunbeams, the blue sky, the trees, the flowers, the mountains, the green meadows, the running brooks, the ocean when its waves ripple along the sandy beach, or when it is pounding the rocky cliffs in its thunder and roar; the birds of the field, the rainbow, the dawn, the noonday and the sunset, but I love the children above them all."

"The vast possibilities bound up in each child are far beyond anything else which we shall ever see or know."

According to Mr. Burbank, in order that children may grow up and realize and fill out completely the outlines of the life pattern, capsule in each one of their young lives, it is necessary that the spiritual forces environing them must be recognized.

He said for a while he had worked with the idea that the natural forces were sufficient, but that, in pursuance of his studies and experiences, he had been led to see that, in order to get the human results out of child life, that he was getting by guiding the natural forces in the

plant life, the spiritual life in which every child lives, moves and has its being must be considered and utilized.

The experiments which Dr. Barnardo has been making with child life for the past forty years demonstrates the correctness of Mr. Burbank's views.

Dr. Barnardo practices exactly the same methods in developing his waif children that Mr. Burbank does in developing his weeds into plants. And in changing the thorn cacti into the thornless cacti and interbreeding the wild potato with the tomato and the true potato he develops a specimen that bears tomatoes on top and Irish potatoes in the soil.

Mr. Burbank simply by living with plants, sympathizing with them and watching them day and night, has learned the elements in their environment for which they have an affinity, and he has brought the undercurrents of influence in touch with the plants' interior possibilities.

Dr. Barnardo recognizes that a child is not simply an animal capable of being fed and nourished by food which builds up the body, but that it has a mind which must be called forth by the truth to which it is related, and that it has a spirit which must be put in harmony with the spirit of God, which also environs it.

Dr. Burbank remarked in closing that whenever it came to be generally recognized that children were infinitely spiritual, were susceptible to the spiritual environment, and that the same scientific principles were observed in bringing the undercurrents of a child's life in correspondence with the spiritual facts envoning it, that the human race would enter upon a new realm of hope, holiness and happiness. Hitherto, old theological theories, long out of date, have stood in the way of human progress. Assuming that children are totally depraved, dead in trespasses and sins, it has been thought proper to let the little things grow up with old Adam in them, sow their wild oats and in God's good time come back to a happy and normal life. But to Mr. Burbank they are neither sinners nor

saints by birth, but bundles of palpitating possibilities.

In the speech to which reference has already been made, Professor Burbank says:

"Well-grown trees and shrubs and flowers speak of loving care by some one, and they are full of responsiveness, as far as it is in their power, to all the care bestowed upon them. But how much more appreciative is a child? Just watch these sensitive, responsive, quivering creatures of sunshine, showers and tears. In all the world you will never find anything so sensitive to its surroundings.

These young lives for a few years are at our mercy; then we all who follow are at theirs. Here, in child and youth life, is the material for building up knowledge, beauty, health and strength, and with them happiness; or to wreck and twist into ugliness and pain that which is now a precious possibility."

The experiments of Dr. Barnardo are based upon science. That the child must be taught in hand, mind and heart is not dogmatic, no more than the experiments of Mr. Burbank are dogmatic. It is the truth, firmly established beyond a doubt. —Light of Truth.

EDUCATING CRIMINALS.

Commenting on the effects of the dime novel and the sensational play in increasing crime the Insurance Monitor says that the criminal classes in America are increasing faster than the population and that most of the thefts and burglaries are committed by minors or men in their early 20's. They receive their inspiration, it continues, from the dime novel and plays of the "Raffles" order. It is well understood, it continues, that these are the two great sources of youthful debauchery, yet 'strange to say no effectual means have yet been found to suppress them. Freedom of the press and of the stage is assumed to be endangered if they are interfered with. Public morals and public safety must be sacrificed to a specious misconception of popular rights."

It thinks there is no good reason why

both drama and novel should not be subject to a censorship for the protection of immature minds and that unless something is done to break up the sources of these evils the cost of insurance against thefts and burglaries is likely to increase.

Many candid observers regard the yellow daily as even more depraving in its influence than the dime novel. Dealing as it does with current sensations and crimes written up in the exciting and picturesque style of fiction, it carries many times the power for evil that the cheap blood-and-thunder story does. But all agree that any censorship of press and stage which would stop the corruption of the young is absurdly out of the question in this country; so that the responsibility falls back on the homes, the schools and the churches to combat the influences at work. The yellow dailies take the view that they are aiding in the cause of morals by giving publicity to crime.—Pathfinder.

PHYSICAL CULTURE IN PUBLIC SCHOOLS.

We, as Americans, pride ourselves upon the freedom and liberality of our laws and our institutions, yet we have within our midst one of the greatest tyrants that ever crushed out the life blood of a nation. A Nero with his death-dealing tortures is not more to be dreaded. I mean the tyrant *mind*. That ever exacting and unceasing agent that is hurrying and worrying our race into a state of nervous prostration. Stand within the portals of the school-room, and you will behold bodies crooked and bent, sapping their meagre vitality to satisfy the cravings of the mind. Stand upon the street corners and behold the mass of humanity in their every day occupations, countenances often pinched and drawn, nerves in a tension, their whole state indicative of severe mental strain in the ceaseless battle for wealth and position. This state has become chronic with us. So much so that foreigners look upon it as one of our national characteristics.

You are all doubtless familiar with the

beautiful little story of Paul Dombey, painted and sketched in living words by the master English novelist, Charles Dickens. Paul Dombey was an angelic little character, his precocious mind and mystic soul seemed fraught with a celestial light as they gazed through the liquid blue of his large eyes. The cord which bound him to this world was a tender one; but should it snap, what anguish to the father. That father was a doting one, being especially proud of the unusual intellectuality of his little son. He determines to stimulate the already tyrant mind to still greater efforts. He sends his little one to school, with the instruction to teach him everything in the curriculum. The teachers gladly accept the commission, thankful for having such an exemplary student. That father and teacher beheld but one manifestation of the being under their charge. A mind already abnormally developed. The little, quivering body, which alone should have been the subject of their attention, was subjected to new tortures, instead of strengthened as the weakest manifestation of the trinity. Time but increases the wrong. Day by day the body becomes weaker and weakens under the domination of the over-active mind. At last he is missed from his accustomed place. I need not carry the story further. You have all wept over the touching scene which depicts the deathbed of little Paul. I wonder if, amid that tribute of tears humanity pays to the pictorial skill of Dickens, it also observes the lesson he desires to convey?

Paul Dombey exists not alone in fiction. His feeble voice prolongs the wail of many a wasting form. Remember, teachers, you have in every student under your control a trinity consisting of a life, a mind and a soul. There must be a harmonious development of all of these manifestations, ere the criterion of a true education be obtained. Should these elements be of unequal development, give most careful culture to the weakest element. Never allow a domineering mind to sacrifice a delicate body.—Southern School Journal.

BURBANK ON CHILD CULTURE.

As time goes on in its endless course, environment will crystallize the American nation. Its varying elements will become unified and the weeding out process will probably leave the finest human product ever known. The color, the perfume, the size and form that are placed in the plants will have their analogies in the composite, the American of the future.

And now what will hasten the development most of all? The proper rearing of children. Don't feed children on maudlin sentimentalism or dogmatic religion; give them nature. Let their souls drink in all that is pure and sweet. Rear them, if possible, amid pleasant surroundings. If they come into the world with souls groping in darkness, let them see and feel the light. Don't terrify them in early life with the fear of an after world. There never was a child that was made more noble and good by the fear of a hell. Let nature teach them the lessons of good and proper living. Those children will grow to be the best men and women. Put the best in them in contact with the best outside. They will absorb it as a plant does sunshine and the dew.

LUTHER BURBANK.

 THE CHILD'S PHYSICAL DEVELOPMENT.

Stuart H. Rowe, Brooklyn, N. Y.

So much progress has been made in lighting, heating, ventilating, and seating schools that these former scapegoats for the mistakes of teachers and supervisors no longer serve their ancient useful purpose. There is a decline in the physical condition of children from September to June even in the best built and equipped schools.

The following are submitted explanations as possible causes:

1. Failure to make proper use of school equipment.

2. Faulty postures in sitting (especially while writing) and in standing and

walking (especially while carrying books).

3. Lack of provision for out-of-door play.

4. Lack of freedom from restraint in doors.

5. Methods productive of worry and confusion.

provide rest periods or proper alternation of the harder and the easier work.

6. Over-stimulation due to failure to

7. Failure to adapt method to individuals lacking normal physical development.

Important suggestions are: Abundant time for free play in the open air winter and summer and in daylight, more short vacations rather than one long vacation, better knowledge of school equipment by teachers, more attention to postures (sittings, standing, and writing), plays, games, out-of-door observation, free constructive work, adaptation of the child's instinctive forms of expression, necessity of making important forms of reaction habitual and not merely suggested, essential healthfulness of clear and definite method and straightforward discipline in avoiding confusion, the reduction to the minimum of sources of worry (such as examinations, tests, marks, rules and regulations, and arbitrariness or nervousness in teachers), provision in the program for rest periods and alternation of work, preparation of teachers to detect symptoms of eye and ear defect, spinal curvature or indications of disease, to test where it is desirable, and to adapt method to such physical defects as cannot be removed, and, finally, positive gymnastic exercises.—American Education.

 THE GENTLE ART OF LETTING ALONE.

I was once a guest of a family of girls and boys whose affection for each other was a marked characteristic, and who were considerate and unselfish; yet there was an atmosphere of contention in the household that marred the peace and happiness of these well-meaning people. At last I ventured on a suggestion (being so

much older and a relative) to the eldest daughter, a lovely girl of eighteen years.

"Don't you think, my dear," I said, "that it would be better to let Fred go his own way sometimes, without any controversy, even if you are sure it is a mistaken way, and will bring him into trouble?"

The dear young thing looked at me in wild-eyed surprise. Let Fred take a mistaken course! Evidently the suggestion seemed rank disloyalty.

"I do think," I went on, with some hesitation, "that, next to loving God and your parents, the very most important thing in your home life is that it should be saturated thru and thru with the sunshine of love and kindness and perfect sympathy."

"Yes," said Fred's sister, doubtfully.

"It really does not matter, lastingly," I kept on, "whether Fred brings his dog in the house or not, whether he cleans his gun on the back porch or in the woodshed, whether he wears his patent-leathers out in the wet or puts on overshoes." I stopped and looked anxiously at the flushing cheeks of my young listener, but I was "in for it."

"It does matter, indefinitely much," I then continued, "whether or not the boy finds home the jolliest place in the world, whether or not he turns to his sister as his best chum and confident, sure of her sympathy, not fearing any small, stinging criticisms."

There was no response to my suggestion. "My dear Ellen," I said, "I am sure that, nine times out of ten, when we feel impelled—almost compelled—to say 'don't,' we ought to restrain the inclination; and even that tenth time we should think twice before criticizing one who is pretty sure to know his own business better than we do, and quite sure to think he does. Will you not try my plan of letting your brothers and sisters make their own mistakes, and get their own experience, while you make yourself the joy of their lives?"

I must not be boastful, but I had the joy of seeing my suggestion take root and bring forth peaceable fruits of happi-

ness and sweet content in that household.—School Journal.

There is no more reason why an untrained teacher should be allowed to practice upon the mind of the child than there is why one should, without special training, treat our bodily ills. But teaching school means more than hearing recitations, and the cost of ripe experience and skill must come either thru one's own training at a normal school or thru the children thru whom, unfortunately, she gains her experience. All experience is purchased at a cost. It is so in all other kinds of business. It is so in teaching.—Superintendent Francis S. Brick, Uxbridge, Mass.

THE BEAUTY QUESTION.

By Charles Jack.

Beautiful faces never wear
The look of hate or selfish care.

Beautiful eyes should ever show
The kindly thoughts that dwell below.

Beautiful lips have words of love,
For all below and all above.

Beautiful hands no work will do
That is not earnest, good and true.

Beautiful feet with gladness go
On helpful errands to and fro.

Beautiful shoulders ever bear
Of some one's daily cross a share.

Beautiful souls are those that shine,
Filled with the love we call divine.

A Baby—What It Is: The prince of wails; an inhabitant of Lapland; the morning caller, noonday crawler, midnight brawler; the only precious possession that never excites envy; a key that opens the heart of all classes, the rich and the poor alike, in all countries; a stranger with unspeakable cheek, that enters a house without a stitch to his back, and is received with open arms by every one.—London Tid-Bits.

Domestic Science.

Apples as Food.

"The apple is rich in phosphoric acid, is an excellent brain food and a promoter of digestion." This should cause us to consider the apple as a most desirable fruit upon our table, and when we take into account its keeping qualities and its being a general favorite with nearly everyone, surely, we must place the apple first in rank among fruits.

It stands in its relation to other fruits as does the potato to other vegetables, or as wheat to other grains—the first—the choice of all for the every-day menu. It may not be as pleasing to the palate as the product of vine or bush, but it has a flavor that endures, and again, and yet again, we will put aside the showier product for the dear old apple. "King of Fruits" it has rightly been called, and in no way does it seem to so fully claim its crown as when served in its natural state, polished, clean, cool, shedding forth its fragrance and delighting the eye. A basket of apples, whenever, good eating apples can be procured, should grace every table. A few people may think a raw apple in the evening objectionable, but there are others who do not—let personal taste decide. There are times, however, when the table apple is not to be had and we must depend upon the cooking apple. Every family has its own recipe for apple dumplings, sauces and bakes apples, but very few families know that these dishes, properly prepared, hold a food value. This value can be increased by the addition of cheese, and when cheese does not seem desirable, nuts or nut cream. One of the most simple and healthful lunches that can be prepared is an apple, a handful of nuts, and a biscuit; and this lunch can be slipped into the pocket, or it can be served at table. Now take this thought as a base, apples, wheat, and nuts—or cheese—and combine, cook and season to taste—you have the meal before you.

Apple Shortcake.

Prepare a plain baking powder biscuit dough and bake in a thin sheet. Split and butter and cover the lower half with well flavored apple sauce, seasoned to taste. Put on the top crust and cover with sauce, giving a sprinkling over all of finely shredded cocoanut. Serve with a piece of cheese. If baking powder is objectionable, also the labor, take wheat biscuit, split, toast and cover with apple sauce, using some fine flakes as a top crust, and sprinkling over with cocoanut.

Apple Potpie.

Pare and quarter half a dozen well flavored, rather tart apples; put them in a granite kettle, sprinkle over them a little sugar, with a dash of nutmeg and cinnamon; cover them with a shortcake dough and pour into the kettle a quart of boiling water. Cover closely and boil forty minutes. Serve with nut butter, nut cream, dairy cream, cheese, milk—some favorite hot sauce, or a cold one—this dressing should be left to personal taste.

Apple Omelet

Make a plain omelet, and when ready to fold, cover with well flavored apple sauce; fold and serve immediately.

Apple Omelet A No. B.Q

Separate four eggs; beat the whites and yolks separately, then put them together and beat again, gradually adding two tablespoonfuls of powdered sugar. Oil a hot omelet pan, pour in the mixture and cover; when it begins to thicken, spread over a layer of apple sauce. Fold, turn out and serve at once with powdered sugar.

Apple Batter Pudding.

Fill baking dish with apples, pared and sliced; cover with a shortcake dough that is thin enough to spread with a knife, making a split in the center of the cover and taking care that the batter comes well against the edge of the pan. If preferred, an egg batter can be used, in the proportion of one egg to one cup of flour, a pinch of salt, and half teaspoon baking powder. Thoroughly beat the

eggs, and sift the baking powder in with the flour. Thin with sweet milk to a good batter. Bake well done, and serve with sweetened cream or milk and cheese.

Apples and Rice.

Pare and core the apples and stand them in a baking dish; put some seeded raisins or some chopped raisins, dates and citron in the spaces from which the cores were taken; fill the dish with boiled rice. Cover the dish and bake till nearly done, then remove the cover. Serve warm with milk or cream.

Brown Betty.

Fill the baking dish with layers of sliced apples and bread crumbs, bread crumbs on top, dusting in a bit of cinnamon and putting in a few seeded raisins with each layer of apples. Place the dish in a hot oven, covering it for fifteen minutes, then remove the cover and bake for ten or fifteen minutes more. Serve with a hard sauce.

Apple Sago.

The sago should be washed and soaked in four times its bulk of water, and then stand it over hot water until it becomes transparent. Fill a baking dish with apples, pared, cored, and quartered—and pour in the sago. Cover the dish and bake in a moderate oven about three-quarters of an hour. Serve with sweetened cream. Or, if liked, bake the sugar in the pudding, and serve plain cream. A few raisins, chopped dates, citron, or figs are nice sprinkled in with the apples.

Baked Apples.

Every one knows how delicious baked sweet apples are with milk and bread, but not every one knows that to bake them perfectly a little water must be kept in the pan to prevent the apples scorching. If baked apples are too closely covered, they partake of the quality of steamed apples, and lose the richness that comes from baking—so keep water in the pan and leave it uncovered. A sweet apple cut in halves and laid skin down in the pan, cooked carefully, so as to be tender and whole is delicious sprinkled with shredded cocoanut and

served cold. A tart apple is fine cooked in the same way, dusted with sugar and cinnamon as it comes from the oven, and can be served hot or cold. The stewed apple sauce can be varied by the baked apple sauce. Fill a baking dish with tart apple, pared and sliced, and sprinkle sugar in among the slices. Bake for twenty minutes or till done.—The Vegetarian Magazine.

INFLUENCE OF THE MOTHER.

hue from her, and if a woman is, in its best sense, womanly,—if she is true, loving, courageous, patient, wise, and tender,—she, consciously and unconsciously, organizes and puts in operation a set of influences that do more to mould the destiny of nations than any man, uncrowned, with exceptional powers as a leader and worker, can possibly hope to effect. She it is to whom are given the unwritten tablets,—the impressionable minds of little, confiding children. To her it is given to write the first lessons, to awaken the first ideas. She colors them indelibly with her own. If she keeps herself always an ideal to her children, as a wise and loving mother may, her influences follow them, even when they are merged into manhood and womanhood, even when they are swallowed up in the whirlpool of active life, and her teachings are never forgotten; the ideals she has held up before their childish eyes are vested with a sacredness of which nothing can despoil them. The voice with which men speak, in the expression of power, is the voice of the mother who bore them.—Pacific Health Journal.

There is nothing more potent than this. There is no possible way in which women can so surely extend and tensify their influences and power, or make them felt in so great a measure upon the moral and social questions of the day, as by carefully and wisely rearing honorable, close-thinking, broad-minded sons and daughters. This is the highest duty—the greatest distinction conferred upon any one in this world, and woman alone was deemed worthy of the work, when

God set her in the home as its queen.

For this work, then, she must prepare herself by enlarging every virtue, eliminating every vice. She can not hope to wear the vestments of high priestess over a vicious heart or a besotted mind. She must learn to rise above the "taking of endless thought for the ignoble morrow," to hold herself above vulgar interests and mean details. She must rise above neighborhood gossip and petty meanness, and by holding up to her own eyes grander and purer ideals, she will come to see that the life is more than meat, and the body greater than raiment.—Commoner.

COOKING A HUSBAND.

Old Recipe.

A great many husbands are utterly spoiled by mismanagement in cooking, and are not tender nor good.

Some proceed as if their husbands were balloons, and so blow them up; others keep them constantly in hot water; and still others let them freeze by their indifference and neglect. Some keep them in a stew all their lives by irritating ways and words. Others roast them.

Some keep them in a pickle. It can not be supposed that any husband will be tender and good when managed in this way; but they are really delicious when properly treated.

In selecting your husband you should not be guided by the silvery appearance, as in trying mackerel; nor by the golden tint, as in salmon. Be sure you select him yourself, as tastes differ. Do not go to the market for him, as the best are always brought to the door. It is far better to have none unless you will patiently learn how to prepare him. A preserving kettle of the finest porcelain is best, but if you have nothing but an earthen pipkin it will do, with care.

See that the linen in which you wrap him is nicely washed, neatly mended, and with the required number of buttons and strings.

Tie him in the kettle with a strong silken cord called "comfort," as the one called "duty" is apt to be weak. He is

liable to fly out of the kettle and be burned and crusty on the edges, since, like crabs and oysters, you have to cook 'em alive. Make a clear, steady fire out of love, neatness and cheerfulness. Set him as near this as seems to agree with him. If he sputter and fiz do not be anxious; some do this until they are quite done. Add a little sugar in the form of confections called kisses, but no vinegar or pepper on any account. A little spice is good, but it must be used with judgment. Do not test him with any sharp instrument to see if he is browning tender.

Stir him gently and you can not fail to know when he is done. If thus treated you will find him very digestible, agreeing with you nicely, and he will keep as long as wanted, unless you become careless and set him in too cold a place.

In order to distinguish a poison stimulant from a harmless substance, nature has thus furnished us three tests: First—The first taste of every poison is either insipid or repulsive. Second—The persistent obtrusion of the noxious substance changes that aversion into a specific craving. Third—The more or less pleasurable excitement produced by a gratification of that craving is always followed by a depressing reaction. The first drop of a wholesome beverage is quite as pleasant as the last; the indulgence in such pleasures is not followed by repentance, and never begets a specific craving. Pancakes and honey we may eat with great relish whenever we can get them, but if we can't we won't miss them as long as we can satisfy our hunger with bread and butter. A Turk may breakfast for thirty years on figs and roasted chestnuts, and yet be quite as comfortable in Switzerland, where they treat him to milk and bread. Not so the dram-drinker—his "thirst" can not be assuaged with water or milk, his enslaved appetite craves the wonted tippie—or else a stronger stimulant. Natural food has no effect on the poison-hunger; nature has nothing to do with such appetites.—Popular Science Monthly.

Rational Medicine.

NEURASTHENIA — THE AMERICAN DISEASE.

By Margaret Evans, M. D.

The nervous system, while distinct from other systems and organs of the body, regulates all the processes of life. It is the medium through which all impressions are received and it governs every movement of the body. Without the nerves there could be no action of any organ, no sight, smell, taste, or hearing, no instinct or thought, or even knowledge of existence. So entirely dependent are we upon the nervous system that the most insignificant gland is powerless to secrete without its aid. We thus see that the healthy action of all the other organs of the body depends upon the perfect adjustment of this delicate organism, and with a nervous breakdown we may expect to find a disturbance of other bodily functions. The sufferer presents not only symptoms of disturbed motion and sensation, but is the victim of indigestion, poor circulation, and a host of other ailments.

Neurasthenia, or nervous exhaustion, is one of the most frequent of all nervous disorders. It is a condition of nervous breakdown, or a general fatigue of the nerves, with a deficient development of nerve force. The affection gradually develops in most cases, and it seems to be rapidly increasing from year to year. While it is a disease by no means confined to the wealthy, it is most common in the upper ranks of society. It is not usually met with in childhood or old age, but is most frequently found between the ages of twenty-five and fifty years. Among the principal factors bringing about the trouble may be mentioned overwork, whether physical or mental, especially when of an irksome or worrisome emotional excitement, worry, anxiety, the depression of failure, the stress of modern life, or ill-regulated and poor nutrition. Women are especially prone to the trouble, but it is not to be wondered at when we remember the profound

changes taking place in her organism and the subtle and complex activities of her life. Business men, teachers, and journalists, together with others whose affairs entail emotional unrest, form a large quota of neurasthenic sufferers. In many persons the cares and anxieties attendant upon the gaining of a livelihood produce undue strain upon the nervous system, and unless the condition be taken early and the patient given rest, nervous exhaustion will result.

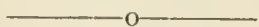
Some individuals start in life handicapped because of the deficient amount of nerve capital they possess, on account of its having been squandered by their ancestors. Parents who have led irrational lives, indulging in excesses of various kinds, or who may be nervous or mental wrecks themselves, transmit to their children a predisposition to nervous weakness, and thus is formed a considerable proportion of our neurasthenic patients.

Although the affection can not be classed with such grave diseases as softening of the brain, or incurable spinal troubles, yet, considering the great army of neurasthenics which we have in all civilized countries and the increase with the advance in our higher civilization, it is deserving of the most serious attention. Then, too, it not infrequently leads to much more serious disorders. A condition is developed in which the whole nervous system is below par, and the symptoms following are extremely varied. There may be a loss of weight, or an increased amount of fat. The patient becomes anxious, and emotional and mental symptoms gradually alter, and everything is complained of. He is deeply interested in his condition, and desires the greatest consideration, but often manifests little consideration for others. In some cases anxiety becomes intense, and he complains of compression about the throat and palpitation of the heart. Aching or weariness of the eyeballs, especially after reading a short time, is often experienced. Ringing or buzzing in the ears is a common symptom, and a dull pain in some portion of the head

is especially annoying and constant. Aching in the back or nape of the neck is usually present. The patient has a troubled sleep, and wakens more tired in the morning than when he went to bed. His digestion is interfered with, and his appetite impaired. Many complain that what they eat rests in the stomach like lead. Gas in the colon frequently interferes with the heart's action, giving rise to intense fear of heart disease. Pain in the bowels and stomach often develops along with indigestion and constipation. Fortunately all of these symptoms do not present themselves in the patient at the same or at any time.

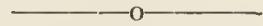
Nearly all cases of neurasthenia are curable if the proper conditions and treatment can be supplied. Often the symptoms are obstinate, and a lengthy course of treatment, together with the thorough cooperation of the patient, is required. Faith, hope, and all his strength of will power will be absolutely essential in securing recovery. Remove him as far as possible from the influences which led to his downfall. Take him away from his cares and old associations, and surround him by an entirely new state of things. Give him complete mental and nervous repose. Outdoor exercise is often beneficial, but over exercise and fatigue must be avoided. The diet should be nutritious but non-stimulating. Tea, coffee, tobacco, and alcoholic drinks only do harm. Frequent tepid baths and salt rubs are valuable tonic measures, also the cold mitten friction. Alternate hot and cold applications to the spine, and fomentations to the spine and over the region of the stomach and liver, do much good. A prolonged holiday away from the ordinary environments, in the woods, in the mountains, or at the seashore, is of paramount value.

Above all other things, educate him to be not self-centered, to be not dominated by mental depressions, but "to love his neighbor as himself."—Pacific Health Journal.



If you have a sore throat, or a sore

mouth, or a bad cold, or a chronic catarrh, don't kiss a healthy, innocent one on its mouth, and thereby incur the risk of communicating to it a disease which may terminate its life. The fashion of passing a baby around to be kissed by any one who may take a fancy to do so is always foolish and sometimes fatal. Strangers should not be allowed to kiss the little ones. Most loathsome diseases are sometimes communicated in this way.—Pacific Health Journal.



COLIC IN CHILDREN.

By David H. Reeder, Ph. D., M. D.

One of the terrors of all young mothers, and older ones, too, for that matter, is colic. It is also believed by most young husbands to be the quintessence of torture, not only for the baby, but for all who have the welfare, peace and happiness of that diminutive specimen of humanity at heart. Although never considered a dangerous disease, the evident suffering of the little one is a severe strain upon its own vitality, as well as the sympathetic nerves of its caretakers.

There seems to be no special age when children are peculiarly liable to have it, nor is there any special age when they may be considered entirely exempt from it. From six weeks to six months of age it appears to come more frequently than at any other period, although there have been many cases of colic noted in children not over two weeks old.

The severe cases of colic are usually attributed to a derangement of the liver, or, where the mother is poorly nourished and the child has been deprived of the store of good health which by rights belongs to it, there may be a cause antedating its birth. Where such conditions prevail it is harder to overcome than where it is brought on by errors in diet. In either case there is, as a rule, a deficiency in nitrogenous elements, as well as phosphates, in its food, or in the nutritive elements from which its body was formed. Its little system is oversupplied with carbonaceous elements, found in the fats, sugar and starches.

The mother should not partake of any food that is liable to set up an inflammatory condition, but instead should select a diet with a view to building bone, muscles and nerve; tissue builders, such as contain a generous supply of albumen, gluten and fibrin. She should avoid dishes that are made from many different and highly seasoned ingredients, as well as greasy and syrupy foods.

Of course almost all of my readers will understand also that if she partakes freely of fruits during gestation these will not cause the child any inconvenience during lactation. Therefore she should from the beginning be liberally supplied with fruit, as well as with an abundance of the cereal foods, such as barley, wheat, breakfast foods and whole wheat bread, and also fresh milk, eggs and other foods of that nature. It should be further remembered, as taught in the lessons on "Feeding the Baby," that when fruit is indulged in only occasionally and is of exceedingly acid nature it is quite likely to affect the child unfavorably and quickly cause colic, even in a comparatively well baby.

Remove the cause and the trouble will disappear. But what to do for the little sufferer until the cause is removed is a serious question, and must be met. For is not the baby yelling at me from a thousand homes? and I cannot sit quietly and say, "Just wait, little one, until your mother studies out the proper laws of diet, and then, if she follows those laws, you will soon get well."

How many mothers, or babies either, think you, would be satisfied with that kind of treatment? No; I must first teach how to prevent, so that those who will may learn, and then how to relieve, so that those who do not learn the better way may at least be enabled to give relief.

Heat is a wonderful agent, and, as I have frequently stated, the expansive and contractile forces of heat and cold are the most powerful forces in nature.

The baby that is suffering with colic must be warmed. Hot water baths, hot fomentations and plenty of warm cloth-

ing or bedding are necessary in such cases. If the child be placed in a warm bath, no matter what the cause of the griping pains may be, relief will be almost instantaneous. In some cases placing the child's feet in a warm bath and placing a cloth wrung out of hot water over the abdomen will stop the suffering at once. After it is once quiet the hot water bag placed in its bed will usually keep it asleep until the regular time of awakening.

One of the things I wish I could most emphatically impress upon the mind of all human beings is, don't give opiates. More babies have been murdered, rendered stupid or left invalids for life by the use of soothing syrups and paregorics than any one can conceive of, and if you have within you any sense of love or duty to posterity don't give opiates to quiet a colicky baby. The bowels are rendered inactive; constipation follows; then pills to correct that; indigestion and all the evils the word implies bring up the rear, and when an acute attack comes on the brain and spine are liable to be seriously affected.

There is hardly a mixture of quieting nature that does not contain morphine or opium. One very popular remedy contains enough morphine in one bottle to kill two men, and yet I have seen it carelessly administered and left where children who liked syrupy things could have ready access to it. One of the London newspapers had a lengthy article upon the subject a few weeks ago, and, in speaking of doping, said:—

"The Tewkesbury Almshouse horror once more calls attention to the frightful abuse of narcotics, for which the medical profession is to a great extent responsible. In the Tewkesbury Child's Hospital the nurses were provided with morphine in half-pint bottles. No wonder the babies were kept so still. They died at a rate never before heard of. An idea of the extent to which narcotics are given to infants in English manufacturing towns is gleanable from the deposition of a Hanley chemist before a coroner's jury. He testified that he made up and

sold six gallons a day of an article called 'Mothers' Friend.' This stuff contains seven and one-half drops of laudanum to the ounce. With this it is customary to dose their babies so that they shall sleep during the time the young mothers are engaged at the factories. Of course the infant mortality of the place is frightful.

"In contradistinction to this practice of barbarously working young mothers, Mr. Schneider, the owner of the great Creuzot Iron Works in France, compels a mother to stay from work a few months before and after a child is born. For the carrying out of this humane purpose he has created a fund out of which the wages of the mother during the period of her incapacity are paid."

There are many ailments, slight in themselves and harmless if properly treated, but if the child is subjected to the deadly drugs usually sold for stupefying and causing sleep, they have a great tendency to run into summer complaint, brain fever and finally convulsions and death.

Much, yes, very much, better to give a few teaspoonfuls of hot water, or, as I have once before suggested in this department, a little old-fashioned catnip tea. Another old-fashioned remedy, harmless, but almost magical in bringing quick relief, is molasses in hot water; a teaspoonful of the molasses in a cup of hot water and given in half teaspoonful doses until the child is quiet.—Health Culture.

MASSAGE FOR DYSPEPSIA.

A French medical journal cites a number of cases where great and lasting benefits were derived by people suffering from dyspepsia and abdominal diseases from a gentle massage treatment of the abdomen. One case mentioned is that of a young man aged 20 years, who for six months had been suffering with his stomach. In spite of varied treatment he was gradually growing worse and looked like one in the last stages of phthisis. He suffered from constipation and insomnia. He was very nervous and

was convinced that he was about to die. After instituting the abdominal massage his condition rapidly improved. His abdomen, which had resembled that of a child with meningitis, became supple and daily enlarged. The treatment was not severe, nor very special. His pain disappeared, and he was able to digest all that was given to him. The patient gained in six months about 65 pounds.—Leslie's Weekly.

TOBACCO AND GROCERIES.

Mrs. A. M. OJiner, Hillsdale, Mich.

Should tobacco, pipes and cigars be sold from the grocery and bakery? No. Every time, all the time, every day in the week, no! If there is any place on earth that should be free from tobacco smoke, smell and tobacco spit, it is where the food which is to be eaten by the people of the community is kept and sold.

Just think of you folks who are so dainty and neat in your homes, and so careful about flies and dust. You all have to eat food more or less seasoned with tobacco smoke, because your grocer wants to make a little more money by adding tobacco to his wares.

Why, yes! You have to endure it. You can go into every grocery in any town and you will find on the counters exposed, tobacco, fish, cigars, oranges, sugar, butter, lard, coffee, tea, breakfast food, cigarette trimmings, flour, etc., mixed up generally. You simply look at it, buy your groceries and take them home to eat; you have gotten used to it.

The sweet tobacco perfume, how good it tastes in butter and lard. How nice the crackers and cookies are flavored with it.

The fruit also takes its share. Oh! don't turn up your nose, it will do no good. Just keep still, will you? Perhaps your husband is a grocer or baker; you know he gets a large tobacco trade, so grin and bear it, sister. You can have a finer hat and more dresses through those tobacco sales. What matters it if your food does taste of it? Well, Mr. Grocer, what do you think? What are you going to do about it? I sup-

pose you must sell cigars and tobacco. You had better quit the grocery trade and keep right on selling the death-dealing, foul-smelling, filthy, dirty stuff.

Let some sensible person who prefers clean food take the grocery and bakery business. He will get the largest patronage in town. Why? Because there are more people who prefer their food separate from tobacco filth, than those who wish it mixed. Make the great change in your groceries. Let the tobacconist sell tobacco, and the grocer his wares. You will find your customers will appreciate your good sense.—Medical Talk.

THE ACTION OF COLOURED LIGHT.

At the annual congress of the Swiss Odontological society held at Lausanne, Dr. C. Redard, medical professor at Geneva, drew attention to some experiments he had made with coloured light. Being opposed to the ordinary methods of anaesthetising, he sought to produce the same effect by means of coloured light. With blue light he succeeded in inducing analgesia, which lasted long enough to permit of the painless extraction of five teeth.

The patient is made to look fixedly at a blue globe lighted by electricity, his head and the globe being enveloped in a blue veil to obscure the daylight. In three minutes the patient is quite insensible. The "Journal du Magnetisme," referring to the above, points out that this resembles hypnotic suggestion, and questions whether the blue light exercises any special influence. It is known that blue has usually a soothing effect, while red is exciting, and yellow depressing.

Dr. Redard claims that the analgesia is not obtained hypnotically, since neither red nor yellow light has the same effect as the blue, but that the action of the blue light on the retina causes inhibition in the brain or in that part of it connected with the sensory facial nerve. The analgesia seems to cease suddenly, the pupil contracts rapidly, and the patient awakes as if from sleep after a period

of insensibility sufficiently long for the performance of short dental operations.

PROGRESS OF PHRENOLOGY.

A public meeting of the British Phrenological society was held in the Essex hall on October 10, Mr. Bamford Slack, M. P., being in the chair, supported by Dr. Bernard Hollander, Dr. C. W. Withinshaw, and others. Excellent addresses were given by Miss E. Higgs on "The Science, Art, and Philosophy of Phrenology," and by Mr. J. B. Eland, on "The Ethics of Phrenology." "Practical Illustrations" were given by Messrs. C. P. Stanley, G. Hart-Cox, and J. Webb, which went to prove how valuable a knowledge of phrenology would be to both parents and teachers in enabling them to understand the mental and moral tendencies of the young, and so to deal with them as to strengthen the weak points, develop the good, and counteract the evil, and to give such education as will best fit them for such profession or employment as they are by nature most suited for. Dr. Bernard Hollander treated of phrenology from the point of view of medicine and surgery, and ably showed how useful a knowledge of the science is to the physician and surgeon. He gave an instance of an injury to a man which affected the man's moral character. The phrenologist sought and found the explanation, a scar across the cerebellum, with pressure, which was removed by a surgical operation. In dealing with criminals and with the insane a thoro knowledge of phrenology must also be valuable. The meeting was well attended.

THE REASON.

"Why do you call your servant girl 'Dove'?"

"Because she is such a piece maker."

Mold and decaying vegetables in a cellar weave shrouds for the upper chambers.

Youth's Department.

"WHEN GREEK MEETS GREEK."

By Carroll Watson Rankin.

"I hate a collarband that's too wide!" muttered Alma, critically inspecting the neatly-made waist, the result of her mother's three days of patient labor. "These sleeves aren't half full enough, and I wanted hooks, not buttons; I *never* get what I want!"

Weary Mrs. Boyce, however, paid no heed. An open letter fluttered from her hand. She dropped limply into the nearest chair. "It's your Granduncle Timothy!" she gasped.

"Dead?" asked Alma.

"No," replied Mrs. Boyce. "He's coming to spend six weeks with us."

"Is it our turn?" asked Alma.

"Yes," said Mrs. Boyce, "it's past our turn."

Poor Mrs. Boyce was greatly perturbed. She had spent a trying morning with grumbling Alma, and although trying mornings with that inconsiderate young person were no novelty, their frequent recurrence made them no easier to bear. Granduncle Timothy's news found the poor badgered lady quite unfitted for the receiving of unexpected evil tidings.

Indeed, close association with Alma when the girl was having her wardrobe replenished would have unfitted anybody for anything. In the first place, there was the choosing of the goods, a fearfully trying process, for no material, however beautiful, was precisely the shade that Alma had set her affections on. Mrs. Boyce, who had supposed herself, until disillusioned by Alma, fairly skillful with her needle, always did the family dress-making. For sweet-tempered, easily-pleased Ruth, two years older than Alma, the task was a genuine pleasure; but sewing for the younger girl was a burden almost too great to be borne.

As she grew older she grew stronger, but unfortunately, so did her temper. There were moments—usually when she was among strangers—when she was fairly amiable, but there were other mo-

ments when the girl's outbursts of acute dissatisfaction drove harassed Mrs. Boyce to the verge of nervous prostration.

"I'd rather have every tooth in my head extracted," the poor lady had confided to Ruth that morning, "than make that tan etamine for Alma, but she was so dissatisfied the last time I employed a seamstress that I'm simply afraid to try it again."

"Are you going to make it like my blue taffeta?" Ruth had asked.

"No. Alma says she doesn't like the pleats, that she won't have tucks, ruffles or bias folds, and that off-the-shoulder effects are going out."

"What does she want?"

"Well, so far," said discouraged Mrs. Boyce, "she has spent three hundred and sixty-four days a year mentioning things she doesn't want, so she hasn't had any time left to say what she does like. She's precisely like your father's Uncle Timothy. I suppose I spoiled her when she was little. If I had it all to do over again I'd bring her up very differently."

At that moment a peevish voice had floated down the stairway. "Mother," it wailed, fretfully, "did I hear you say you were going to make tomato soup for dinner? I'm just sick of tomato soup!"

"What kind do you want?" asked far too tolerant Mrs. Boyce.

"Oh, I don't know!" Alma had returned, impatiently. "Anything but tomato, or bean, or pea soup, or mutton, or—"

"How would you like potato soup?"

"I *hate* potato soup. Isn't there some kind we've never had?"

Afterwards, for almost two hours, Mrs. Boyce, with fashion-plates and patterns all round her, had gazed despairingly at the tan etamine. For the same length of time Alma had disapproved of every suggestion her mother had offered. Then came Uncle Timothy's unexpected letter!

Uncle Timothy was, if such a thing were possible, even harder to please than was Alma. Possibly there was some slight excuse in his case, for from infancy

he had been troubled with nervous dyspepsia.

Naturally, he was not a desirable visitor, which was peculiarly unfortunate, for visiting was poor Uncle Timothy's only occupation.

Invariably it was Uncle Timothy's inconvenient habit to announce his coming by one train and to arrive on the next, giving the prospective host or hostess no opportunity to escape his threatened visit. His letters never failed to fill the recipients with consternation; yet Uncle Timothy led a respectable, upright life, had no vices except the one vice of universal dissatisfaction with everybody and everything, and was scrupulously neat in appearance. He was old, he had no children of his own, and each one of his flock of grown-up nieces and nephews felt he was entitled to consideration and tolerance; but entertaining Uncle Timothy was certainly more a duty than a pleasure.

Mrs. Boyce lived farthest from Uncle Timothy. He had spent some never-to-be-forgotten weeks with the nervous little woman when Ruth was eight years old, but for eleven years she had, owing to distance, escaped a second visit.

Now she was to have six weeks of Uncle Timothy—too much for any woman to contemplate with equanimity. At first she began absent-mindedly to snip Uncle Timothy's letter into tiny fragments. It looked to the two girls, who were busy with their embroidery, as if their dismayed mother were deeply engaged in making plans for the comfort of the coming guest, but they were mistaken.

"Girls," said Mrs. Boyce, rising suddenly, and in her agitation scattering a small snowdrift of paper on the rug, "I know it's cowardly—I know I ought to be ashamed of myself—but—but I'm all worn out. I haven't a scrap of courage and—girls, I'm going to run away!"

"Run away!" echoed Alma.

"Yes—to your Aunt Emily's. Really, girls, I haven't the courage to plan meals for your Uncle Timothy. I—I just can't do it. You've kept house before and

Hannah is perfectly competent to do all the cooking. I ought to—O dear! I've been sewing too steadily, or something! It isn't right of me, but I'm—I'm not able to stand Uncle Timothy!"

"You shan't have to," said Ruth, gathering her mother into her strong young arms and presenting a rounded shoulder to be wept upon. "You may be perfectly easy in your mind, mother. I'll look after Uncle Timothy. There, you've had a lovely cry. Now let's go and pack our trunk. It'll certainly do you good to go to Aunt Emily's."

Mrs. Boyce departed at noon. When Uncle Timothy arrived, an hour later, he looked at Ruth and said, "Humph!" Then he looked at Alma, and said "Humph!" again, but there was a vast difference in the two "humphs!"

"You've a sort of dried-apple countenance, haven't you?" said the always brutally frank old man, eyeing Alma with quick disapproval. "Got a peevish disposition, I guess."

From the very first moment Alma's sullen eyes glued themselves with an odd, irresistible fascination upon Uncle Timothy's wry countenance. It seemed oddly familiar. Where had she seen that puckered, peevish mouth; those fretful eyes, the little, dissatisfied wrinkles in the forehead; the thin, pointed nose, with its half-scornful, wholly disapproving lift?

"When I was young," snapped Uncle Timothy, "it wasn't considered polite for young folks to stare their elders out of countenance! If that's coffee I smell, I don't want any."

"Would you rather have tea?" asked Ruth.

"No!" thundered the visitor. "I drink hot water, and I won't touch *that* if it isn't exactly right!"

Ruth regarded the guest with an odd mixture of amusement and pity, but between Uncle Timothy and Alma there was certainly no love lost. It was evident that this belligerent pair were antagonistic from the moment of their meeting, but they preserved a kind of armed truce. Ruth managed for several days, with Hannah's help, to keep the grum-

bling guest from the volcanic outbreaks for which he was famed, but the atmosphere was far from serene.

"I think," said Alma, one day, when the sisters were in the kitchen, trying to cut bread to a thickness that should meet with the nearest approach to approval that the visitor was able to feel, "that Uncle Timothy has the vilest disposition of anybody I ever knew, and such a sour-apple-and-vinegar expression! I wish I knew whom he reminds me of; it bothers me because I can't find out."

"Well, you needn't be bothered any longer," said outspoken Hannah, who had lived with the Boyces for twelve years and was therefore privileged. "Go look in your glass, Miss Alma, and you'll see the living image of him. He's enough like you, barring age, to be your own twin."

But horrified Alma did not need to look. It was the disheartening truth, with no need for doubt. She herself was the unfortunate person of whom shriveled, vinegary-countenanced Uncle Timothy so unpleasantly reminded her.

"Of course," soothed Hannah cheerfully, "your face is smoother, the lines ain't so deep and puckery, like you'd been eating choke-cherries, and your voice ain't quite so much like a rusty saw, but in another twenty years—"

"Well, maybe there is a family resemblance," admitted Alma, grudgingly, "but don't you dare to say that my disposition is like his!"

"My saying so wouldn't make any difference," said candid Hannah, "but two dispositions more alike I never did see."

This was at noon. At six that night Hannah confessed to having felt ill all day. By midnight she feared she had quinsy. By morning, when the doctor was hastily summoned by Ruth, who had been called to the sufferer's bedside at daybreak, the faithful maid learned that her quinsy was that unusual and absurd malady, a case of grown-up mumps. In Hannah's case, however, the disease was aggravated by a severe cold. She was really ill and in need of careful attention.

Now, delicate Alma had been sedulously safeguarded against all the usual childish ills, and it seemed far from wise to expose her now to mumps, so Ruth, who had survived a double attack, decided a sequester herself in Hannah's part of the house. This, of course, left Uncle Timothy to Alma's tender mercies, Alma to Uncle Timothy's; and a worse arrangement could not be imagined.

Alma made an honest effort to provide Uncle Timothy with meals to his liking; but to her granduncle's mind she failed so lamentably that relations very speedily became strained. The toast at breakfast-time was really excellent, the dainty luncheon was certainly palatable, the boiled water at night was of the proper temperature, and the cook was anxious to please. But Uncle Timothy had been awakened during the night by Hannah's groans, he disliked Alma quite as thoroughly as Alma disliked him, and he flatly declined to be satisfied with anything she offered. He was perfectly candid, too. He said that in all his sixty-nine years he had never known such a disagreeable girl, nor had he attempted to worry down such absolutely detestable meals.

Alma, who was proud of her ability as a cook, was at first dumb with amazement. She was doing her best for Uncle Timothy, and he grumbled, grumbled, grumbled. Very well, she would show him what she could do. She would do better than her best. He should have perfectly sumptuous meals.

But the perfectly sumptuous meals, too, failed to please him. In fact, they made him ill, and for twelve hours more Alma labored faithfully, if not altogether uncomplainingly, to make her querulous guest comfortable. Her efforts, however, were not appreciated.

Just before dusk on the third day of Hannah's illness, Mrs. Boyce unexpectedly returned. Alma gave a delighted cry when her mother walked in.

"Where's Uncle Timothy?" asked the returned traveler, who appeared much benefited by her trip.

"On a feather bed on the sewing-

room floor," returned Alma, in a tone of deep aversion. "He said his bed was too soft, the couch too hard, the other spare-room bed was too springy, and that the wallpaper every place else made him dizzy. But what brought you home?"

"An accusing conscience. I shouldn't have run away, and I wasn't thoroughly happy until I had decided to run back again."

"Mother," demanded troubled Alma, "do you think I'm like Uncle Timothy? Of all grumbling, hypercritical mortals—"

"Well," admitted Mrs. Boyce, trying not to smile, "there have been moments when you've reminded me of your Granduncle Timothy. You certainly have characteristics—"

"Then I'll get over 'em!" declared Alma, grimly. "I don't like what I'm coming to—an Uncle Timothy in petticoats! Ugh!"

Oddly enough, a few days later, Uncle Timothy, recovered from his illness, expressed a fear that he was growing to like Alma, who for the moment had forgotten her intention of reforming,—a seventeen-year-old habit does not vanish in a moment,—and was grumbling because the etamine skirt sagged in the back.

"I abominate a skirt that hangs in scallops!" said Alma, twisting to cast a displeased glance over her shoulder at the long, graceful folds behind her. "All the skirts you make, mother, go up and down in waves."

"Ruth," demanded Uncle Timothy, in a loud whisper, "am I anything like as disagreeable as your sister?"

"I am afraid you are, sometimes," confessed truthful Ruth, with a smile that came near to pleasing even captious Uncle Timothy.

"Well, if that's the case," he returned, "I'd thank anybody that'd just say 'Alma' whenever I seem to be getting cantankerous. If I thought I was getting as hard to please as she is, I'd—I'd join a don't-grumble club."

It really seemed afterward as if

Granduncle Timothy's visit had proved generally beneficial, for it was noticed by all the large family connection that with time Alma certainly grew sweeter, far more considerate toward her mother, and decidedly less petulant; and that Uncle Timothy occasionally stopped short in the middle of some sharp tirade, exclaimed "Alma!" and then became, in his suddenly altered mein, almost lamblike. —Youth's Companion.

OUR FRIENDS, THE TREES.

To know the trees, especially our fine American forest trees, is to possess friends whose character can always be depended upon, and whose intimate acquaintance brings continual and increasing pleasure.

As one becomes acquainted with these noble and beautiful plants, he soon finds that each tree differs from every other tree just as each human being differs from his fellows, and yet there are families and classes of trees just as there are races and nations among men.

It is quite a wonderful thing to know that in a forest containing thousands of trees, with their millions of leaves, no two leaves are exactly alike, and yet we can readily distinguish the maple leaves from those of the oak, the beeches from the birches, and so on through the list, just as we can tell Chinese from negroes and Indians from white men, in the human family.

On the other hand, some leaves are so nearly alike that we must observe them very carefully in order to discover whether they belong to the same kind of tree. For example, in Figs. 5 and 6 we have two leaves, which, at the first glance, seem quite similar, but which, on closer examination, prove quite different. The one on the left is the chestnut, so dear to all of us, while the other, which is wider and has rounded instead of sharp teeth along its edges, is the chestnut-oak.

Of course, if we had the two trees standing side by side, we could distinguish them immediately by their fruit, because one would bear burs containing

chestnuts and the other acorns. The **chestnut-oak** is a true oak, and is so named simply because its leaves so closely resemble those of the chestnut. It is a noble tree and grows to a great size, often being found a hundred feet in height. There is one near Fishkill-on-the-Hudson famous for its age and size. This tree is seven feet in diameter. It is claimed that in 1783 Washington used to mount his horse under it when he rode from his headquarters to the army encampment at Fishkill.

Sometimes we better appreciate the value of a tree if we know of what use it is to us. The chestnut-oak, besides being one of our most beautiful trees **and valuable for the timber** it furnishes, has a bark which is rich in tannin, a substance used extensively in tanning leather.

The chestnut tree needs no description to American boys and girls, as we all have spent glorious days in the crisp **autumn weather** searching for the plump brown nuts in the dry leaves, and afterward roasting them over blazing hot fires during the long winter evenings.

The boys may be interested to know that chestnuts prove a very profitable crop. Experts claim that an orchard of chestnuts will bring greater returns to the owner than an apple orchard of the same size, as the nuts are retailed on the street corners at about six dollars a bushel, while the Italian who sells roasted chestnuts receives pay for them at the rate of at least eight dollars a bushel. The tree is one of our most rapid growers and has been known to bear fruit at five years of age.

The large family of American oaks is one of which we are justly proud, and it is difficult to say which is the finest. Among trees the oak stands for all that is sturdy, reliable, hardy and useful—a symbol for the honest, true and patriotic citizen among men. Although it is perhaps not as graceful as the elm, nor as luxuriant as the magnolia or the palm, its strong and heavy trunk, its gnarled branches, and its clean, healthy foliage give it a prominent place among our

American trees. Its wood ranks high as valuable timber, being strong, hard and durable, with a handsome grain **which takes a fine polish.**

Figs. 7 and 8 show the leaves of the **two oaks which are the best known** and most common about New York City. Their leaves are so different that they can never be confounded. The *white oak* leaf is deeply indented and has rounded lobes; there is *not an angle nor sharp point* anywhere on the leaf; while the red oak leaf on the right is sharply toothed and bristling with points. Both of these leaves are large, the white oak being of a beautiful light green color, while the red oak is darker, stiffer and very glossy.

Both trees grow to a very large size and their timber, which is used extensively in ship-building, carriage-making, cooperage and cabinet work, is the standard among woods for strength and durability.

There are several kinds of oak closely related to these two trees. For instance, the post oak has a leaf resembling **the white oak in shape**, yet it is a simple matter to distinguish either the trees or individual leaves. The leaves of the post oak are very much darker, thicker and more leathery than the delicate and refined leaf of the white oak, and the indentations are not so deep. The whole tree is rougher in its bark, leaves and general appearance, and the leaves have a habit of clothing the entire branch, from the point where it leaves the trunk out to the very tip. The wood is so hard that the tree is often called the iron oak. It is very common on Long Island and all along the eastern coast of the United States.

Another tree which resembles the white oak is the magnificent mossy-cup or overcup oak, with its long, shiny leaves, which are sometimes a foot in **length.** But the principal points of difference are the peculiar, corky ridges found on the young branches of the mossy-cup, and the beautiful single acorns of the latter, with the heavy fringe around the nuts, from which the tree

takes its name. This tree is primarily a western oak and reaches its finest development in the Mississippi valley, but is occasionally found in the eastern states. It grows to a great height—one hundred and fifty feet being not unusual—and its wood is of a superior quality.

The great oak family might be divided into two classes: those that ripen their acorns in one season, such as the white, post and mossy-cup oaks, just mentioned, and those which require two full years, such as the red, scarlet and black oaks. To the first class belong the chestnut oak and the live oak of the south. This latter tree for generations played an important part in shipbuilding, but has now been superseded by iron and steel. The leaf, which is an evergreen, is entirely without indentations, and is thick and leathery. The wood is very heavy and strong, has a beautiful grain, and is susceptible of taking a high polish. At one time this wood was so valuable that our government paid two hundred thousand dollars for large tracts of land in the south, that our navy might be sure of a supply of live oak timber.

To the second class of oaks we are largely indebted for the gorgeous colors of our autumn leaves. The red, scarlet and pin oaks, with their brilliant reds, scarlets and browns, are close competitors with the maples in giving our American landscapes the most wonderful autumn colorings to be found anywhere in the world. These three trees have leaves which at first glance are quite similar, but by careful examination may always be distinguished.

The red oak is an unusually large one, of a dark green color and very shiny. By comparing the sketch of it with that of the scarlet oak, it will be apparent that the indentations are not nearly so deep in the former, which has a broad, massive appearance, while the latter is so deeply indented as to give a skeleton effect. The deeply cut foliage of the scarlet oak makes it the more handsome tree of the two, but each of these oaks grows to a large size and is valuable both as a shade and a timber tree.

The novice at tree study is much more apt to confuse the scarlet and pin oaks than the red and scarlet. Referring again to the diagram of leaves, one sees at a glance that the pin oak has a smaller leaf than the scarlet oak, and this difference in size appears to even better advantage on the trees than in the drawing.

The pin oak, which has recently become a favorite among nurserymen as an ornamental tree, takes its name from the pin-like appearance of the tiny branches which sprout from the main trunk and the limbs; its timber, however, is not so valuable as some of the other oaks. No list of oaks which are common about New York would be complete without the black oak and the black-jack varieties. These two trees—the latter being sometimes called the barren oak—thrive in exposed and sterile regions, such as the sandy flats of New Jersey and Long Island, where no other tree except a stunted pine seems able to live. Their whole appearance, from the individual leaf to the framework of the stripped tree, is summed up in the two words "tough" and "rugged." The leaves are tough and leathery, while the wood is gnarled and strong, and altogether these trees are in perfect harmony with their wind-swept surroundings. The leaf of the black-jack oak (Fig. 16) may be easily recognized by its three lobes or rounded points, from which it rapidly tapers to a point at the stem. The leaf of the black oak (Fig. 17) is very slightly indented for an oak leaf, the sharp points being few, far apart, and separated by shallow recesses, as shown in the sketch.

Occasionally one will find in the parks or along the roadside an oak which bears fine, large acorns, with a leaf which somewhat resembles our white oak, but is poorer, smaller and very inferior in size and symmetry. This is the famous English oak (Fig. 15), which has been imported into this country as a shade tree. A curious thing in connection with this leaf is the fact that practically all the wood carving we use in which oak leaves and acorns are prominent features represent the English oak. Our artists

will find a mine of wealth in our American oaks and acorns that has hardly been touched.

Then, too, we find some interesting freaks in the oak family: such as the willow oak, whose leaves closely resemble the long, narrow and familiar leaves of the willow; and the laurel oak, whose thick, glossy and dark green leaves remind us of our evergreen laurel. These two varieties are not common around New York, however, but reach their highest development in the south and west; the willow oak being a remarkably beautiful shade tree, familiar to all dwellers below Mason and Dixon's line.—Edwin W. Foster, in *St. Nicholas*.

INDUSTRIES.

By R. W. Wallace.

Portland Cement.

The use of cement dates from very remote ages. The Egyptians used it in the construction of the pyramids. The Romans used it extensively. Vitruvius, the Roman engineer, wrote a treatise concerning it. The Pantheon, the most perfect existing classical building in Rome, built before the Christian era, is a striking example of the strength and durability of this wonderful material. The great dome, 142 feet in diameter, together with the circular walls, stand at the present day without cracks or any evidences of deterioration, having braved the destructive influence of nature for nearly two thousand years. In the house of the Vestals an upper floor of twenty feet span is a simple slab of concrete, fourteen inches thick.

Like many other early processes, the use of cement seems to have dropped out of sight for centuries, and had to be re-discovered. This fell to the lot of one John Smeaton, who in the latter half of the eighteenth century was erecting the famous Eddystone lighthouse in the English channel. In 1813, Joseph Aspdin, a bricklayer of Leeds, England, was busy manufacturing a cement that from its similarity to the stone quarried at "Portland Bill" on the English coast, he called "Portland cement," a name that it has

tenaciously retained ever since.

Pennsylvania Was the Pioneer.

in the cement industry in the United States. In the Lehigh valley, between Mauch Chunk, Pa., and Alpha, N. J., a stratum of rock was found with pronounced calcareous qualities that formed a high-grade cement. David O. Saylor of Allentown erected the first mill at Coplay, in 1866; but it could turn out less than 1,000 barrels a year. For a score of years the Coplay Cement company had the field all to itself. But about 1886 the true value of the product began to be justly appreciated, and very soon there were not less than nine large plants in operation within two miles of the original concern.

With the rapid growth of the demand, Pennsylvania was unable to keep pace, and other states commenced to manufacture, notably New York, Ohio and Michigan. But these new factories made their cement from an admixture of marl and clay, which were found in vast quantities in several localities. The marl was found—as in Michigan—as a deposit at the bottom of lakes, and was largely made up of the calcareous matter in the shells of certain marine creatures.

Then the process of manufacture was greatly changed. Machinery of a most expensive kind was devised and used. Especially did

The Rotary Kiln Process quicken production. The marl and clay are mixed first in pug mills, where one man will handle fifty or sixty tons per hour; then comes what is called the wet grinding. The marl and clay being thoroughly incorporated, one man turning out about sixty tons per hour. This product is then pumped to the rotary kilns, passing through them by gravity, and coming out clinker, ready for grinding into finished cement.

It has now become possible, because of the new methods, to make 1,000 barrels where ten could be produced a few years since.

When the advantages of cement became known, there was the promptest and heartiest appreciation of them in en-

gineering and building circles. It was something that the constructive world seemed evidently waiting for. Everywhere the question was being asked: What is Portland cement? And the best answer was: It is an impalpable flour of peculiar but well-known and definite chemical composition that possesses remarkable properties. When mixed with water to a stiff paste, it immediately begins to harden and the process continues, perhaps indefinitely, certainly for many years, resulting in a fine-grained stone, without cleavage or cracks, hard enough to scratch glass, very tough, but not brittle. This hardening into stone goes on even more rapidly under water than when the cement is exposed to air, and no matter how great the volume the interior becomes as hard as the surface.

By using it with sand, gravel or crushed stone, it becomes concrete, and in several respects concrete is preferable to stone. It can be run into moulds and made into any shape required much more easily than stone can be dressed into shape. And besides, it was found to be much cheaper than stone. Concrete construction compares with cut stone in follows: Stone uncut varies from forty to eighty cents per cube foot in different parts of the country. Cutting and setting from fifty cents to two dollars a cube foot. Concrete finished for ordinary work costs from seventeen cents to twenty-eight cents per cube foot for the work completed, or taking the minimum cost of stone and the maximum cost of concrete, the latter costs only about 33 per cent of the cost of the former, and is infinitely better.

No material used in modern building has had anything like the development of cement and concrete. This marvelous development has led Professor Marbut to say that "the next great period in the world's history will be known as

The 'Concrete Age.'"

And the Detroit civil engineer, Julius Kahn, says: "We are passing out of the iron and steel age into the concrete age."

These prophecies do not seem extravagant when the uses to which con-

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crete is put are considered. It is used for dry-docks, fortifications, gun emplacements, locks and dams, sewers, culverts, foundations, breakwaters, sidewalks, piles, fence posts, silos, telegraph poles, bridges over rivers and public highways, fireproof floors, roofs, tiles, factory chimneys, pipes for water service, reservoirs for city water supplies, grain elevators, engine beds, foundations for street pavements, and, in fact, any use to which stone or brick can be put.

The growth of production is well-nigh incredible. The following figures of production are as astounding as they are reliable; 1892, 547,000 barrels; 1896, 1,543,000; 1899, 5,652,000; 1904, 26,500,000. Estimating one barrel of cement to a cubic yard of concrete, the cement consumed in the United States in the year 1903 would have built a wall 2,000 miles long, eighteen feet high, and six feet thick.

In fact, there seems to be no limit to the possible uses of cement and concrete in the United States. The chief difficulty at present is in the supply being kept up to the ever-increasing demand. Besides what we make we import great quantities from Britain and Germany, and yet we can hardly answer the growing demand.

Our Boys and Girls.

I 'WOULDN'T FRET.

Dear little lad, with flashing eyes,
And soft cheeks, where the swift red flies,
Some one has grieved you, dear; I know
Just how it hurts; words can hurt so!
But listen, laddie—don't you hear
The old clock ticking, loud and clear?
It says: "Dear heart, let us forget—
I wouldn't fret, I wouldn't fret!"

Why, little girlie, what's gone wrong?
My song-bird's drooping, hushed her
song.

The world has used you ill, you say?
Ah, sweetheart, that is just its way.
It doesn't mean to be unkind,
So, little lassie, never mind;
The old clock ticks: "Forget, forget,
I wouldn't fret, I wouldn't fret!"

—Success.

LITTLE WILLIE.

They cut pa's trousers down for me; I
don't get nuthin' new;
I have to wear his old coats out, his old
suspenders, too!
His hats and shoes don't fit me, but
s'pose they will some day,
And then they'll come to me instead of
bein' thrown away.
My sister Grace is twenty-two,
And she can sing and play;
And what she wears is always new—
Not stuff that's thrown away!
She puts on style, I tell you what!
She dresses out of sight;
Life's journey, thru and thru,
Speaking what's just and true,
Doing what's right to do,
Unto one and all,
When you work and when you play,
Each day and every day;
Then peace shall gild your way,
Tho the sky should fall.—Alice Cary.

RESCUE FROM FIRE AT BUF- FALO, N. Y.

The firemen of two engine companies
had a merry time at the foot of Porter

avenue last night. Putting out a fire
in the old West End Rowing club's boat
house wasn't half as much trouble as
rescuing a dog and her six puppies con-
fined therein.

While the blaze was at its best some
of the firemen heard the dog whining in
sore distress. None of them could bear
to think of the brute being burned alive.

"eLt's get the poor brute out," said
several pipemen simultaneously. Throw-
ing their weight against the door facing
the pier leading from the burning build-
ing to the shore, they forced an entrance.
They were confronted immediately by
a fine, big creature, a Saint Bernard.

With a wagging tail and a series of
quick yelps the dog welcomed them.

"Come, Sport!" called the firemen.

The dog, instead of coming, ran to-
ward the rear of the building, looking
around and still wagging its tail and
yelping.

"What th' divil's th' matter with th'
beast, anyhow?" exclaimed Pipeman
Moriarity.

"Hanged if I know," said another.
"Guess we'll have to go after him and
drag him out."

Just then the big dog came back, bark-
ing and yelping more furiously than
ever. Again she turned and ran back
to the rear, looking around as if expect-
ing the firemen to follow her.

"By Jinks, you're right, Moriarity,"
said Jim. "That's what's the trouble.
She's got her litter back there somewhere
and she wants us to get them."

They followed the dog and, sure
enough, there were six as fine baby Saint
Bernards as ever one laid eyes on, snug-
ly curled up in a corner.

Three firemen took two apiece and
soon had them safely away from the
burning building. Then they started
back to get the mother dog. There was
no need of that. She was at their heels
when they took the pups out and had
been simply lost in the darkness for a
moment, but was now standing over her
pups, licking them tenderly while casting
grateful looks at their rescuers.—Our
Dumb Animals.

THE BOY THAT LAUGHS.

I know a funny little boy—
The happiest ever born;
His face is like a beam of joy,
Altho his clothes are torn.

I saw him tumble on his nose,
And waited for a groan—
But how he laughed! Do you suppose
He struck his funny-bone?

There's sunshine in each word he speaks,
His laugh is something grand;
Its ripples overrun his cheeks
Like waves on snowy sand.

He smiles the moment he awakes,
And till the day is done;
The schoolroom for a joke he takes—
His lessons are but fun.

No matter how the day may go,
You cannot make him cry;
He's worth a dozen boys I know
Who pout and mope and sigh.

A WORD FOR BOYS.

Amos W. Farnham, State Normal
School, Oswego, N. Y.

After several years' absence from the village of H—, I returned to it, and found that time had wrought the greatest change among those whom I had left as children. One day I was in the store of one of the leading merchants, when a youth came in. He did his errand and went out. Something in his manner led me to ask who he was. My friend, the merchant, said: "You will be surprised when I tell you that he is Mr. M.'s son." Then he went on to say: "For years I have watched the children of this place grow into their 'teens. I have more than once marked a boy in knee breeches and told myself that when he was old enough I would try to secure him for one of the departments of my business. But as he outgrew his short pants he also outgrew the summer terms of school, the Sunday-school, and parental instruction. He began to smoke cigarettes, to swear, to stand on street corners, to sit on store

steps and swap small talk with senseless simpletons. Then I have had to bid good-bye to my boy and transfer my hopes to another." Just then a lady came from her carriage into the store and asked my friend to show her some summer silks. He passed along to serve her, and I was left to reflect upon his words.

Since then I have said to more than one promising boy, "My young friend, I have read with pleasure your advertisement, with testimonials, for a place of trust." When his look of surprise has asked what I meant, I have said: "Your language, which is free from slang and profanity; your polite manners, and the good company you keep are your advertisement; and your bright eyes, fair cheeks, pure breath and elastic step are our testimonials. They testify that you are free from habits that undermine health and morals. Now, there is a man of wealth who wants you for a place of trust by and by. The place will demand keen oversight and only a young man who has large physical and moral strength will be able to fill it. But in return for its demands, it *pays* well. So, keep your advertisement where the man of wealth can read it every time he meets you. Keep your testimonials clean for any one 'whom it may concern,' and, mark me, boy, by the time you want a place the place will want you, and you won't have to wear out a pair of shoes to find it."—American Education.

BUYING A PAPER.

"Here, boy, let me have a paper."

"Can't."

"Why not? I heard you crying them loud enough to be heard at the City hall."

"Yes, but that was down 'tother block, ye know, where I hollered."

"What does that matter? Come, now, no fooling. I'm in a hurry."

"Couldn't sell you a paper on this here block, mister, cos it b'longs to Limpy. He's just up the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Cos us other kids agreed to let him have it. Ye see it's a good run, 'count of th' offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See?"

"Yes, I see. You have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame anyhow."

"There comes Limpy now. He's a fortunate boy to have such friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.—Exchange.

A BOY THAT WON.

A boy called on a grouchy old man and asked for a job.

"No," snapped out the man.

"Yes," cheerily replied the boy. "That back yard of yours is frightful. I'll clean it all up for a quarter."

"I'll give you fifty cents," and he did.

He kept on cleaning up in and out of the place, and then fixed up the places the old man rented, and he looked after his larger interests. In ten years the grouchy old man was getting vastly rich, and was paying the back-yard cleaner \$20,000 a year to help him.—Journal of Education.

The doctor looked his patient o'er,
And gravely shook his head.

"You mustn't carry so much steam;
You need a rest," he said.

"To burn the candle at both ends
Will wreck your system quite;
And now I must be off, you know,
I'm driven day and night."

In every walk of life, familiarity
Makes each repudiate, his own philosophy.

The cobbler's shoes are full of holes,
The tailor's coat is torn;

The plumber's house is full of gas;
The builder's full of smoke,
The inconsistent sons of men
Don't practice what they preach.

"YOUR OWN CANOE."

It is good to be kind to the noble and great,

It is good to be heir to vast estate,
But 'tis better yet, I think—don't you?—
To be able to "paddle your own canoe."

So smile on the humble as well as the great;

For dead men's shoes never care to wait;
But strive to be useful and brave and true

And be proud to "paddle your own canoe."

SING AND SMILE.

What's the use of weeping?—Tears will never smooth the way.

What's the use of sighing?—Sighs were never known to pay.

Just keep singing and keep working tho the skies are often gray,

And the world will give you something worth the having.

What's the use of kicking?—Any mule can do the same.

What's the use of growling?—Growling never won a game.

Just keep singing and keep toiling, yours the victory or blame,

And the world will give you something worth the having.

—The Commoner.

"The mother of a Charlemagne, a Luther, a Cromwell, a Gladstone, or a Lincoln was doing the greatest work there was to be done in the world in her time. If it had been necessary to train every woman in her generation to worthy motherhood in order to train that one, the investment would have been a good one."—J. C. Fernauld.

The only thing that makes any man superior to another is his service.

Report of Superintendent Children's Aid and Home-Finding Association of Utah, with Supplementary Letter by Miss Johnson.

Mr. President, Ladies and Gentlemen:

Once more we meet in the interests of the homeless of this state—and it seems well to recall at this time our small beginning.

Five years ago last May we organized as a branch of the California American Home-Finding Association, with the hope of doing a work in Utah similar to that of our Parent Society, whose object was and is:

"To find family homes for orphan, neglected or abused children and youths; boys and girls from jails and reform institutions; also mother and child without separation."

We have not been successful in finding homes for mother and child without separation, and have done very little along that line.

We worked for a time as a branch of the California association, but became independent. After eighteen months we became an independent society and took the name of "The Children's Home-Finding Association of Utah."

Society Incorporated.

In April, 1903, we incorporated under the name of "The Children's Aid and Home-Finding Association of Utah."

Cases in the Home.

When we submitted our last annual report we had seven inmates. Since then we have received thirty-six—twenty-one males, fifteen females.

More cases have been sent away than we have been able to receive, and our hearts ache as we report the many, many cases turned away.

Deaths.

This is the first year we have had deaths to record. We have lost two little ones during the last year.

Much Sickness.

Measles, la grippe and diphtheria have invaded our home, and greatly retarded our work.

Present Inmates.

There are now four inmates in the home, and one of our wards outside of the home, besides the superintendent, making six in all.

Children's Homes.

We have been very successful in finding homes that were very homelike for our wards, but now there is one child misplaced who will be returned soon.

How the Work is Kept Up.

The work is sustained by donations. Donations have come in from different sources. At Christmas time the East Side Baptist church sent us money, food and clothing.

Several coal companies have donated coal. The Woman's Literary Club and many friends have sent us the needed clothing and material to make necessary garments for infants and children; many others have also sent food and clothing, and friends have brought offerings to the Home and cash.

The merchants have responded to our appeal for supplies for the Home most liberally. The Singer Sewing Machine Company gave us a sewing machine. Our officers, doctors and dentists have done their work free of charge, and our counsellor, Mr. Pierce, has done our legal work free of charge, for the work's sake.

Others have sent us cash when asked to do so, and members of our board have sacrificed time in their efforts to collect money.

All these have had a share in this noble work, and now to all these friends we wish to extend our most sincere thanks for their help, and most earnestly invite each and all to continue in the work and urge them not to weary in well doing, for in due time they will reap a reward, "if they faint not."

Number of weeks and days inmates were in Home: From November 1st, 1904, to November 10th, 1905, we have boarded inmates 3,323 days, or 457 weeks.

Average family has been nine plus, plus, from the time of our last annual meeting up to November 10th, 1905.

Respectfully submitted, this 10th day of November, 1905.

MRS. V. A. STICKNEY,
Superintendent and Matron.

To the Children's Aid and Home-Finding Association of Utah:

Will you kindly allow me to place before the public the three great needs that present themselves for a speedy solution, in connection with this work, which would tend towards the welfare of this state in no small degree.

Surely, if other states need and support homes for erring women, Utah needs to do the same work.

But, Utah being a new state, this question of providing charitable institutions for the unfortunate is being sadly neglected.

It is a question that must be met on a broad, unsectarian basis, in a spirit that will brook no narrow, selfish views in dealing with this "social evil" that is certainly undermining the well being of all social enjoyment and crushing out the home life thruout the United States.

Moreover, it is a work so closely allied with the work of this association in general, that I beg an earnest consideration of this paper; having spent several days writing the records of the children who have been wards of this Society, I can realize the situation of the poor, ignorant girls, who have neither a home nor a mother's care, which fact often leads to their downfall.

That the Children's Aid and Home-Finding Association of Utah is doing a grand work, is fully evidenced in making out the records of the children received into the Home under Mrs. Stickney's care.

To write the record of a young babe only one day old which was given into the receiving home to be placed in a home where it would be welcome, given up by its father and mother, as one would give a little kitten or young puppy away, is enough to excite the sympathy of any human being.

But to record the taking of a young babe from an old trunk, where it lay

rolled in rags, while the mother was lying in one corner of an unfurnished room, without even a stove, lying upon a pile of filthy rags in the most abject poverty, to learn that this mother later on killed herself by taking wood alcohol; to know that this same babe is now after three years in a comfortable home, a bright, healthy child, seems a great work for this association to accomplish. To see the bright, happy face of little Don (now in Mrs. Stickney's home), who was taken when a young babe, a poor, little sick mite of humanity, with no prospect whatever of life, who is now a happy, smiling boy, winning the love of everyone it meets, and upon little Don, Mrs. Stickney has lavished every care, and the affection of a true hearted mother. To see all this, and recognize it as the work of this association in general, and of Mrs. Stickney, in particular, is enough to bring joy to the angels in heaven.

To record the admitting into the Receiving Home, the placing and adopting of the hundreds of little ones who have been the wards of this association, is a work they may well be proud of.

"In-as-much as ye have done it unto one of the least of these, ye have done it unto me."

But, notwithstanding all of this work is too narrow a basis upon which to stand in this great state of Utah.

The mothers of these babes have needed the care and the protection of this association as much as the babes have needed it, needed it both before their babes came into the world and afterwards.

Ah, my friends, it is the afterwards that counts for a mother's weal or woe.

That great-souled man, Luther Burbank, who thru persistent energy, scientific research and studying the nature of each plant individually, taking out the energy sapping elements, and introducing and directing the useful elements in the rankest weeds that grow, has made weeds to grow into a thing of beauty, and given to the cactus plant a food

value that will in future years be a blessing to mankind.

This same Luther Burbank, a lone, solitary man, has said: "Why, oh why, are the human weeds not cared for, so that the flowers in them will come out, too?"

To use a more common phrase. "We've all an angel side;" and what is more likely to bring out that "angel side" than to provide that the young mothers of these desolate babes may remain in the Receiving Home with their babes, rather than cast them out of their lives, when they might prove the salvation of the mother.

Is it not the crying need of this city. To save the young girl who have been the dupe of some man, who has had no other purpose in view than the betrayal of the affections of these girls, who are oftentimes motherless and homeless.

Furthermore, in giving up their young babes, it crushes out the maternal instinct from their natures, and they drift down and down.

Is it not a travesty on the Christian people of this city that there is absolutely no place for the girls to regain their standing, once having stepped aside from the path of virtue.

Neither is it a safe method of charity to deprive these girls of their babes—even at their own request.

How much better to be able to say: "We have a home where you can keep your babe and give it a mother's care; we will help you to find employment, and your babe will still be cared for," thus making the young mother see her responsibility to her child.

I know two young mothers who have been left alone in the struggle of life, homeless and penniless; who with true Spartan courage and true mother love, have bravely faced the world with babes in their arms, and, though cold and deprivation and toil have been their constant companions these past two years, yet they have clung to their little ones, and are better women for the love and care bestowed upon their hapless babes.

It will be acknowledged that to de-

stroy young life, even before birth, is but adding sin to sin, and brutalizing humanity.

Then, is it not better to enlarge the scope of this Association, and in saving the children, save the young mothers, also.

No one can understand what temptations are thrown in the way of these girls to accomplish their downfall, and in truth, but few in this city can say with assurance, "My husband, my son is not guilty." My sister, my wife, my daughter, are free from temptations."

Ah, dear, loving mothers, would you but write the records of these young babes taken into the Receiving Home since 1900, and could you read between the lines as I have done, with tear-dimmed eyes and aching heart, you, too, would realize the awful truth that these babes could claim with the highest in the land. They are not all from the "scum" of the city, I assure you.

This society also needs a maternity ward in connection with the work already engaged in.

There is no place for such cases, and that it is needed goes without saying, when it is apparent that bodies of young infants are found in the streets, in garbage cans, or, wrapped in paper are concealed in every place possible to imagine, all because of a lack of humane influence which should most assuredly be brought to the front.

It is a shame to the community that such things "are," and even a greater shame that nothing is being done to better the conditions these young girls are placed in, when these glorious mountains are filled with gold, and the people of Utah are a generous people.

Therefore, the three great needs of this Association are: More interest in the work of saving the young children by placing them in homes; the scope of the work to be enlarged (to include the sheltering of young mothers for a time, and impressing upon them the great responsibility they have incurred, both before God and man), and the third need is a Maternity Ward.

All this under the care and supervision of the Children's Aid and Home Finding Association of Utah would be more effective than to have different and separate societies take up the work.

With due consideration and respect for the Constitution of this Association, I wish to suggest that the Constitution does not fit the needs of this state, and because of that fact, and also because Utah has not considered this matter as it deserves, I beg that this outline may be well weighed. Believe me,

Very truly,

MISS LULU JOHNSON.
540 E. First South St., City.

MY GRAM'PA.

By Lella Marler Hoggan.

Long ago, my dear old Gram'pa
Was a boy like me and you;
And he loved to play at leap-frog
And the games that we boys do.

But he's very tired now days,
And he doesn't like a noise;
Mamma says he doesn't 'member
How he once was like us boys.

When he wants to read his paper,
Says we're sure to want to play.
"Boys are awful noisy fellers,
Always are in Gram'pa's way."

Gram'pa's, though, are curious creatures,
Boys can't tell what to do next;
Sometimes if you talk a little
Gram'pa looks most awful vexed.

Other days, when Gram'pa's happy,
We can talk and play all day;
Then he tells us wonder stories,
Shows us lots of games to play.

Then his hand is soft and gentle
When he pats us on the head;
And his eyes are full of love words
When he kisses us to bed.

When I think about the teardrops
I saw shinin' on his face,
Then I ask the Lord to bless him

And to save him a good place.

For I love my dear old Gram'pa,
And I help him all I can,
So's I can be a Gram'pa
When I get to be a man.
Lewisville, Idaho.

AFTER RILEY.

When the frost is on the punkin' an' th'
fodder's in th' shock
You can see us madly chasin' 'round an'
'round a city block,
For the coal bin now is empty an' the
air is gettin' chill
An' we got to buy some fuel with no coin
to pay th' bill.
We have spent our summer's wages
where the many pleasures flock,
An' th' frost that hits the punkin' gives
yours truly quite a shock.

THE TURKEY'S MEDITATION.

The turkey sat upon the fence,
As doleful as could be,
And thought, Why should Thanksgiving
day
Bring me such misery,
When all mankind should just rejoice
For blessings of the year?
While, of the day, he could but think
With trembling and with fear.

Why couldn't he be thankful, too,
For crops he'd gathered in?
He'd helped the farmers reap their
crops—

It seemed a dreadful sin
That they should show no gratitude
For all that he had done;
But had to give him such a roast,
All for their selfish fun.

Roasting he did not like at all;
It seemed a barbarous thing
That any living being should
Such misery e'er bring
To any one that wished to live,
Enjoying nature's charms.
He could not bear the heartlessness
Of people on the farms,

Who made him live but for their greed
 To take his life away
 When he had grown all nice and fat,
 And came Thanksgiving day.
 He tried to think why it should be,
 and, trembling, sat in fear
 Each time he saw a man about,—
 As Thanksgiving day drew near.
 —Martha Shepard Lippincott.

A SENSIBLE WOMAN.

Princess Victoria of England, the only unmarried daughter of King Edward, declares that if she marries at all it will be for love. She is 37 years old and for twenty years has refused to consider every marriage proposal suggested by her father, the king.

"If I marry it will be to the man of my choice," she is reported to have said. "Father, mother and government shall not choose for me. I will love the man I marry, if I ever marry, and I shall not, under any circumstances, have a beer-swilling foreigner, afraid of soap and water for a husband. He will have to be a well-bred, clean, English speaking man with some ideas."

This bold declaration by the daughter of a king has shocked royal and aristocratic social circles all over Europe, but it has been read with delight by the English people.

In Europe princes and princesses rarely marry for love. "Reasons of state" generally are considered first, and love afterwards.

Naturally, a princess with so much spirit as Victoria has had few love affairs. There are rumors, however, that even so independent a princess as Victoria of Wales has had several "affairs of the heart."

EQUAL RIGHTS IN ENGLAND.

The most remarkable women's rights demonstration ever held in London took place in the queen's hall the other night, when over 100 members of parliament and candidates pledged to support the women's suffrage cause confronted 1800 fair agitators. Many women could not gain admittance and a small hall was used

for the overflow. John Morley, who once ranged himself with the forces hostile to the woman's cause, sent the following significant message: "Few now hold that the chief business of women is the kitchen and the nursery. Plain social facts are against that odious and ignoble view. Great hosts of women in constantly increasing proportions earn their bread with their own hands and the female worker in a Scottish printing office or a Lancashire mill is as much entitled to a voice in the laws that regulate her toil as is the man."

PEACE AHEAD.

Reports reaching the French foreign office show that fourteen treaties of arbitration have thus far been signed between the various powers of Europe and by America. The texts of all are practically identical with that of the French treaty with Great Britain. This ramification of similar treaties is considered as having widespread international significance, as it has the effect of a joint pact to which most of the leading nations adhere.

France has made six treaties—namely, with Great Britain, Italy, Spain, the Netherlands, Sweden and Norway and the United States. The other treaties are those of Italy with Great Britain, Denmark with the Netherlands, Portugal with Spain, Germany with England, Portugal with the Netherlands, Russia with Belgium, Great Britain with Switzerland, the United States with Switzerland, and possibly others not yet officially reported.

France, Austria and other countries are now negotiating a number of treaties. Those signed or pending represent all the leading powers of Europe and practically all the smaller powers, thus showing the universal acceptance of the same principle. It is expected that the movement will extend to South and Central America and the countries of Asia and Africa, exerting international influence, thus giving the chain of treaties world-wide effect.—The Light of Truth.

Dirt, debauchery, disease, and death are successive links in the same chain.

THE LARGER PRAYER.

At first I prayer for Light—
 Could I but see the way,
 How gladly, swiftly would I walk
 To everlasting day!

And next I prayer for Strength—
 That I might tread the road
 With firm, unfaltering feet, and win
 The heaven's serene abode.

And then I asked for Faith—
 Could I but trust my God,
 I'd live enfolded in his peace
 Though fears were all abroad.

But now I pray for love;
 Deep love to God and man;
 A living love that will not fail
 However dark his plan.

And Light, and Strength, and Faith
 Are opening everywhere!
 God only waited for me till
 I prayed the larger prayer.
 —*Ednah D. Cheney.*

A crowd of troubles passed her by,
 As she with courage waited;
 She said: "Where do you troubles fly,
 When you are thus belated?"
 "We go," they said, "to those who mope,
 Who look on life, dejected;
 Who weakly say good-by to hope:—
 We go where we're expected."

SMILE.

Smile, and the world smiles with you,
 "Knock and you go alone;
 For the cheerful grin
 Will let you in
 Where the kicker is unknown.

Growl, and the way looks dreary,
 Laugh, and the path is bright;
 For a welcome smile
 Brings sunshine, while
 A frown shuts out the light.

Sing, and the world's harmonious,
 Grumble, and things go wrong.
 And all the time

You are out of rhyme
 With the busy, bustling throng.

Kick, and there's trouble brewing,
 Whistle, and life is gay.

And the world's in tune
 Like a day in June,
 And the clouds all melt away.

—*Tengwall Talk.*

BEFORE IT IS TOO LATE.

If you have a gray-haired mother,
 And from home you are away,
 Sit down and write the letter
 You put off day by day.
 Don't wait until her tired steps
 Reach heaven's pearly gate;
 But show her that you think of her
 Before it is too late.

If you've a tender message,
 Or a loving word to say,
 Don't wait till you forget it,
 But whisper it today.
 Who knows what bitter memories
 May haunt you if you wait?
 So make your loved ones happy
 Before it is too late.

The tender word unspoken,
 The letter never sent,
 The long-forgotten messages,
 The wealth of love unspent—
 For these some hearts are breaking,
 For these some loved ones wait;
 So show them that you care for them
 Before it is too late.

—*F. H. Sweet.*

It requires a rare degree of independence and courage and a supreme confidence in truth to break with current thought. Only those who love truth enough to heed her slightest whispers and to obey her every behest can develop those rare powers of seership which make men the prophets and teachers of mankind.—Rev. Alexander Kent, Washington, D. C.

Men who refuse to become rich show sound judgment.—Rev. N. D. Hillis.

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The grand essentials of life are some-
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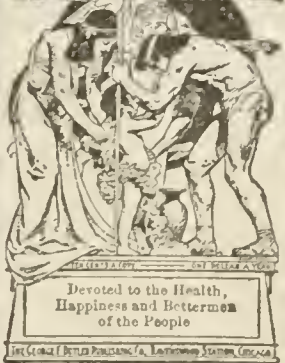
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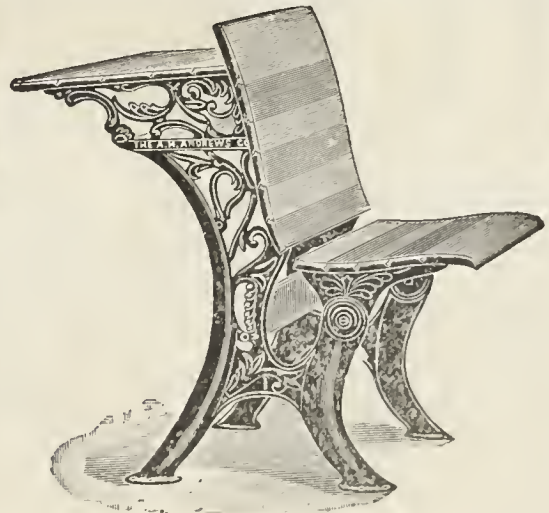
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